THE UNITED CHURCH Observer

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The Rural Church of St. John the Evangelist, Portneuf, Que. Rural Life Sunday is May 17. (See Pages 3, 13, 14, 26)

JUST ABOUT OURSELVES

400 CHURCHES ON HONOR ROLL

The United Church Observer takes pleasure in publishing the second list of 200 congregations which have enrolled in **The Observer** Every Family Plan.

St. George's Tetreaultville, Montreal, Que.
Caistorville and Merritts, Caistorville, Ont.
Camilla Charge, Camilla, Ont.
Arva, Ont.
Nobleton, Ont.
Foremost, Alta.
Badjeros, Maxwell Charge, Ont.
West Point Grey, Vancouver, B.C.
St. Paul's, Oxbow, Sask.
Birchy Bay North, Nfld.
Rockton, Copetown Charge, Ont.
Vanscoy, Sask.
Almond's, Ont.
Richmond Church, Vancouver. B.C.
Kemble, Ont.
Grand Coulee, Sask.
Melbourne, Ont.
Grafton, Ont.
Unity, Sask.
Purple Valley, Cape Croker Charge, Ont.
Zimmerman Lowville Charge, Ont.
Gravenhurst Sanitarium, Ont.
Kleinburg, Ont.
Tenby Bay, St. Joseph's Island Charge, Ont.
West Calgary, Calgary, Alta.
Brighouse Church, Vancouver
Calvin Church, Ryley, Alta.
Granby, Que.
Northfield, Scotland Charge, Ont.
Bethesda, Monkton, Ont.
Knox, Agincourt, Ont.
Earley Scotland Charge, Ont.
Scotland, Ont.
Sullivan, North Surrey Charge, B.C.
Wesley, Mimico, Ont.
Hornby, Ont.
Fairview, Lacombe Charge, Alta.
Dunham, Dunham - Cowansville, Que.
Scugog Charge, Ont.
Cordova, Marmora Charge, Ont.
Zion, Marmora, Ont.
Wheatley River, Hunter River Charge, P.E.I.
Hillside, Ont., Muskoka United Charge.
Hazelcliffe, Esterhazy Charge, Sask.
Cadmus Church, Blackstock Charge, Ont.
Caesarea Church, Blackstock Charge, Ont.
Patton Church, Iron Bridge Charge, Ont.
Bridge Street Church, Belleville, Ont.
Lansdowne, Kipling Charge, Sask.
Strathclair, Man.
Westminster Church, Regina, Sask.
Zion, Welcome Charge, Ont.
Welcome, Ont.
Morrish, Welcome Charge, Ont.
Wesleyville, Welcome Charge, Ont.
St. John's, Brougham, Ont.
Claremont, Ont., Claremont-Brougham Charge.
Bruce United, Ryley-Holden Charge, Alta.
Newton Robinson, Ont., Bond Head Charge.
Hagersville, Ont.
Vienna, Ont. Straffordville, Charge.
Chalmers Church, Windsor, Ont.
Central, Welland, Ont.
Victoria Square, Ont.
Chalmers, Mount Dennis, Ont.
Zenda, Ont., Salford Charge.
Shawnigan Lake, B.C.
St. Andrew's, Mission City, B.C.
Yorkton, Sask.
Provost, Alta.
Current River, Port Arthur, Ont.
Delta, Hamilton, Ont.
Folden's Church, Salford Charge, Ont.
St. Phillip's Church, Lantzville, B.C.
Swastika, Ont.
Blackstock, Ont.
Nestleton, Ont., Blackstock Charge.
Granum, Alta.
Zion United, Wexford, Ont.
Riceton, Sask.
Turner Memorial, New Denver, B.C.
Daysland, Alta.
Elk Point, Alta.
Brown's Corners, Victoria Square Charge, Ont.
Marvelville, Ont., Kenmore Charge.
Summer's Corners, Corinth, Ont.
Queen Street Church, Fort Erie, Ont.
Melrose, Ont., Hyde Park Charge.
Trinity, Summerside, P.E.I.
Beebe, Que., Beebe-Graniteville.
St. Paul's, Edmundston, N.B.
Zion Church, Silverton, B.C.
Carmichael Church, Regina, Sask.
Knox-Metropolitan, Regina, Sask.
Ilderton, Ont.
Mount Pleasant, Ont., Kirkton Charge.
Kirkton, Ont.
Salford, Ont.
Norwood Church, Edmonton, Alta.
Black Diamond, Alta., Turner Valley Charge.
Lewis Memorial, Alta., Turner Valley Charge.
Gladys United, Blackie, Alta.
Wellington United, Nanaimo Suburban, B.C.
Anderson United, Kirkton, Ont.
Lakeside, B.C., Summerland Charge.
St. Andrew's, Mattawa, Ont.
Alcove, Que.
Bethel Church, Sutton West Charge, Ont.
Virginia Church, Sutton West Charge, Ont.
Fairfield Church, Hamilton, Ont.
Knox Church, Sutton West, Ont.
Foote's Bay, Ont., MacTier Charge.
MacTier, Ont.
Grace-Stewart Hall, Peterborough, Ont.
Church of All Nations, Toronto.
Starks, Ont.
Adamsville, Ont., Cape Croker Charge.
Hazzards, Ont., Queensboro Charge.
Westmount Church, Oshawa, Ont.
Sydenham Street, Brantford, Ont.
Westdale, Hamilton.
Farrow, Alta., Blackie Charge.
Dunsford, Ont.
Trinity, Windsor, Ont.
Beatty, Sask., Ethelton Charge.
Creelman, Sask.
St. Paul's, Ormstown, Que.
Brookdale, Man.
Straffordville, Ont.
Bruce Mines, Ont.
Innisfree, Alta., Mannville Charge.
Minburn, Alta., Mannville Charge.
McQueen Memorial, Mannville, Alta.
Loch Katrine, N.S.
Bellingham, Ont., Iron Bridge Charge.
Bethel Church, Maidstone Charge, Ont.
Plympton, Man., Duguld Charge.
Knox, Donavon, Sask.
Letellier, Man., Emerson Charge.
Nipawin, Sask.
Oak Bank, Man., Duguld Charge.
Francis, Sask.
Smeaton, Sask.
Hatzic, B.C.
Springfield, Ont., Pittsburg Charge.
Woodburn, Ont., Pittsburg Charge.
Maple Grove, Ont., Pittsburgh Charge.
Coaldale, Alta.
Ritchie Church, Edmonton, Alta.
Columbus, Ont.
Calvin, Pembroke, Ont.
Kedron, Ont., Columbus Charge.
Highland Road, Kitchener Charge.
Virginiatown, Ont., Larder Lake Charge.
St. Andrew's, Larder Lake, Ont.
Dobie, Ont., Larder Lake Charge.
Bloomingdale, Ont.
Wellington Street, Brantford, Ont.
St. John's, St. Hyacinthe, Que.
Penzance, Sask., Liberty Charge.
Cote Des Neiges, Montreal, Que.
Streetsville, Ont.
Strasbourg, Sask.
St. Paul's, Magog, Que.
Trinity, Kirkland Lake, Ont.
East Trail, B.C.
Codette, Sask., Nipawin Charg
Kelsey, Alta., Bawlf-Daysland Charge.
Ohaton, Alta., Bawlf-Daysland.
Chemainus, B.C.
Winnifred, Alta., Burdett-Bow Island Charge.
East Chilliwack, Rosedale Charg
Foxboro, Ont.
Kerrwood, Ont.
Bethesda, Ont., Kerrwood Charg
Aurora, Ont.
McLeod Church, Ottawa, Ont.
Marsden, Sask.
Bethel Church, Gananoque Ea Charge.
Fairground, Ont.
St. Lawrence, Ont., Gananoque East Charge.
St. Stephen's, Ont., Seymour Charge.
Marsh Hill, Ont., Foxboro Charg
St. Andrew's, B.C., West Summerland Charge.
Knox, Ayr, Ont.
Canterbury, N.B.
Whitewood, Sask., Broadview Charge.
Carbon Church, Sask., Rockyfo Charge.
Stoney Creek, Ont.
Pangman, Sask. Ceylon-Pangm Charge.
Parry, Sask., Ceylon-Pangman Charge.
Hardy, Sask., Ceylon-Pangman Charge.
Ceylon, Sask., Ceylon-Pangma Charge.
Cloverdale, B.C. (Surrey).
St. Paul's, Tisdale, Sask.
Runciman, Sask., Tisdale Charg
Knox, Abernethy, Sask.
Govan, Sask.
Lakeside, Ont. (Walker's Pt.), Bala Charge.
West Huntingdon, Thomasburg Ont.

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WHAT PEOPLE SAY

Comments on New Look

I like the new style editions very much. **The Observer** is improving all the time. The letters to the editor are very interesting and I like to hear the different viewpoints.

I found in today's mail the March 1st issue of **The United Church Observer** and I want to congratulate you on the new appearance of **The Observer,** as well as on the quality of the paper on which it is now printed. This is a great improvement and I am sure that it will contribute to make **The Observer** more popular.

I am specially interested to hear that your Church is now giving official support to the Every Family Plan and I hope and pray that the **Observer** may find its way into more and more homes of The United Church of Canada. At a time when so many papers have a disintegrating influence it is essential that the Church should have at its disposal a strong press to bring the Christian message into the families.

For some time I have thought of writing about the unnecessarily loud accompaniment of many Church organists. Often t voice of a soloist is practica drowned out. Now you ask f comments on the new appearan of **The Observer.** I would use t same comment in regard to bo of these matters, "Too loud."

I think the new set up **The Observer** is most attracti and much more readable th formerly.

I want to congratulate you the new look of our Chur paper. I like the size, paper us and print much better, and sure everyone will find it easier read.

The new **Observer** format see to me to be just right. I w venture you will have few criticize it.

Since I do not consider the n **United Church Observer** much an improvement over the old o I shall not be renewing subscription.

Regarding the new look of T **Observer,** the size may be fine the shiny paper and duller pr of the paper seems much m difficult for older people to rea

The Church in Action

NEXT ISSUE

Overseas Missions

Photo by Al Kirker

St. Andrew's United Church, Martintown, Ontario, in the heart of the Glengarry country.

Our Stake In the Rural Church

ALCOLM C. MACDONALD, Associate Secretary, Home Missions

When the Board of Home Mis-ons meets in annual session, a ajor portion of its time and ought centres around the urch of the rural areas. This is t surprising, because The United urch of Canada has a tremen-us stake in the Churches of the untryside. Out of about 2,650 inisters in pastoral charges, 600 are serving in rural com-unities. In addition, there are er 100 full-time lay supplies and 0 student missionaries who min-er to communities outside of ban centres.

An evidence of the importance of our rural Church ministries is seen in the large proportion of the Home Mission budget invested annually in the maintenance of our Church's work and witness in the rural communities throughout Canada. Out of an appropriation of $1,080,000, the Board of Home Missions at its meeting, April 14-16, earmarked approximately $500,000 for the support of this nation-wide task. Rural ministries include, among others, the maintenance of preaching services on aid-receiving charges, of which there are over 600, comprising at least 2,000 congregations; our 230 student mission fields, with their 700 or more preaching places; rural life conferences and fellowships; sharing in literature and evangelism and in Sunday School and radio programmes for those living in the far-flung and isolated places, and those who belong to Protestant minority groups.

Action Taken

During a number of the pre-Board meetings, and also during the three days of the annual meeting, a wide range of problems and ministries connected with our Church's rural work receive careful scrutiny and attention. The following is a summary of the most important items on which action was taken:

1. A study of the Canadian census, with its revelations of what is happening by way of trends and population changes within our nation.

2. As a result of increased mechanization in agriculture and advanced methods in farming, rural depopulation (or migration) is taking place. This means that the population is thinning out on many rural charges and there follows the need for realignment of work.

Photo by Harold Lambert Studios

"How are things with you?"—a chat in the fields on a bright spring morning.

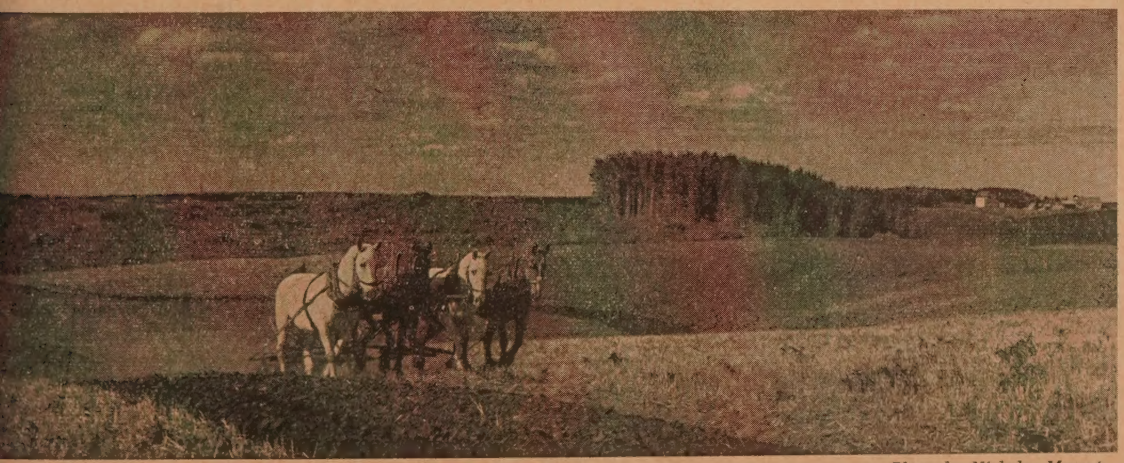

Photo by Nicholas Morant

Spring ploughing in Manitoba. From *This Is Canada*, edited by Donald Buchanan (Toronto: Ryerson Press).

3. With an increase in the number of new industries and the expansion of old established ones, Canada is gradually becoming one of the great industrial nations of the world (now ranking sixth in industrial production). This expansion is changing the ratio between rural and urban population, a situation that is bound to have a profound effect on the life and work of the United Church, which serves extensively in every province except Quebec.

4. There is in many sections of Canada a trend of Protestantism away from the land to the city. This, too, involves adjustment, because as the process goes on,

(*Continued on page* 26)

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A NEW CITY

If all the people who joined The United Church of Canada last year were gathered together in one place they would make a fairly good-sized city. In 1952 33,368 people joined The United Church of Canada on profession of faith in Jesus Christ. Of this number, 14,551 were young people who came up to commitment and Church membership through the Sunday Schools and communicant classes. The others, 18,817, or nearly 60 per cent. of the total, were adults. This is the largest number ever to have united in any one year.

There are, among others, three main reasons for this great influx of new members. It did not just happen. The first is the steady consecrated work of the ministers. By example, by teaching and preaching, they present the claims of the Gospel and challenge old and young to commit their lives to Christ. This they do regularly day after day, week after week.

The second is a new sense of responsibility on the part of the laymen. One Church in Western Ontario is typical. Twelve laymen accepted the minister's challenge to give four consecutive evenings to a campaign of visitation evangelism. This included a supper meeting, an instruction meeting, and community visitation. They went out two by two. At the end of the four days they had won forty people to Jesus Christ and His Church. The men, timid and hesitant at first, became enthusiastic as the days passed. They have decided to do a similar mission every two months.

In the third place, there are the direct evangelistic campaigns. The Templeton Missions have touched the hearts of thousands of people. Besides winning many for Christ, Mr. Templeton's warm, attractive appeal stirred the whole city in which the missions were held and thus made the appeal of the ministers to the unchurched vastly more easy and fruitful.

Then, too, the ministers in increasing numbers are banding together for special evangelistic services. One series has just closed in Cambridge Street Church, Lindsay, Ontario. Another was reported in The Observer a few issues ago. A young minister who had never attempted special evangelistic services was asked to do so at Frankford, Ontario. The result was large crowds and a deepened interest in the power of Christ.

A few years ago the burden of most of the letters to the Editor in The Observer was the need for a new emphasis on evangelism. Well, there is a revival going on right now. Thousands are being won to Jesus Christ and the Church. It may well be that under the providence of God this revival is the very thing our people were writing about and for which they were hoping and praying.

"THE KING'S MAN" WINS AWARD

"The King's Man," the film shot by Rev. A. C. Moorhouse in Africa, won the "Canadian Films" special award for an original portrayal of a missionary enterprise. The competition from which the winners are chosen is sponsored by "The Canadian Film Institute," "Canadian Association for Adult Education" and "The Association of Motion Picture Producers and Laboratories." There are 45 professional motion picture producers in Canada and there were 66 entries. There were nine companies, including The United Church of Canada, receiving awards. Rev. A. C. Moorhouse accepted the award on behalf of the United Church. Announcement was made at The Avenue Theatre, Montreal, Que.

This film has been very popular. In eight months 1,600 showings have been given, and although there are 22 prints they are in constant use and must be booked months ahead.

The new African film, "Nakamia," is proving equally popular. The third one, "By A Deep Valley," will be ready in a few weeks. Mr. Moorhouse hopes to leave this fall for India, where he will film the work of our missions in that country.

The United Church is the only Church in this country producing her own films. This award proves beyond a shadow of a doubt that the United Church can produce top-ranking films. A sister communion, The Church of England in Canada, had a special film produced by Crawley Films Ltd. for her centenary celebration. It was entered in the competition and won an "honorable mention." It was entitled "The Power Within."

There are two or three things which this award demonstrates. In the first place it makes clear that The United Church of Canada can produce films which compare favourably with the best commercial productions in Canada. This, of course, is a tribute to the technical skill and religious insights of Mr. Moorhouse, the minister-producer.

In the second place it makes clear that if the United Church is going to make use of these newer methods of communication—radio, television and movies—she must be prepared to spend a lot more money on the enterprise than she has been doing. A totally new standard of support for this work m be adopted.

This does not mean that the Chu should engage high salaried experts in th fields. The Church must enlist men, pre ably ministers who are wedded to the Chu and will serve in these areas with just much devotion, just as much sense of miss as a minister. Moreover, he should prepared to accept the same standard living and the same salary as ministers comparable pastorate. The United Chu pioneered in this religious moving pic business. She has now arrived. Her wor recognized as among the best. She must go forward to even greater achievemen

THE RURAL CHURCH

In this issue the Rural Church is featu and material published that may be used Rural Life Sunday, May 17th.

The mechanization of the farm wrought a great change in the whole r scene. With tractors, t e d d e r s, mill machines, binders and combines, two or th men can now do the work that it once a dozen to handle. Large rural fam are rapidly becoming a thing of the p Churches placed strategically for horse buggy days are now too close together f motor age, and congregations are sma Efforts to meet this by local unions h been partially successful. But the situatio Eastern and Central Canada is far f satisfactory.

In the West the situation is even m serious. Farming has become big busi The farmer can get his crop off, store the fall, and leave for the nearest town British Columbia or Florida to spend winter. Amalgamations have taken plac Church work until the absolute limit been reached unless we are prepared renounce our obligation to the rural stituency altogether. There are vast a now in Western Canada where there i ordained ministry and where Church b ings are closed for lack of ministers.

The rural areas are not suffering from of money. Last year the farmers rece the largest share of the national income have ever received. But they need somet else. Those responsible need to take a look at the rural Church scene. Amalga tion of rural charges could go quite a further in the East with good results the West it has already gone too far. solution in the West is more ministers. might as well be realistic and admit that present policy of securing recruits is getting results. We made the suggesti few years ago that young men of chara of ability and consecration be recruite Great Britain and trained for our min here. Unless some such plan is adopte shall soon have to write off a whole l our rural work, particularly in the pr provinces.

pproaching Pentecost

E. GOSSE, Long Branch, Ont.

Pentecost stands as the corollary l corroboration of the Resurrec-n. Christ now enters upon His ssianic reign. His spirit begins dominate the hearts of men. en He was crucified it looked if the last vestige of hope for ew world had vanished. "We l hoped," they said, "that He the one to redeem Israel." h His Resurrection, death was llowed up in victory and the of evil over the lives of men broken. Pentecost is the new of Christ's kingdom taking session of the hearts of peni-t men and women.

esus had told His followers to depart from Jerusalem, but wait for the promise of the her. "You shall receive power en the Holy Spirit has come n you; and you shall be my nesses . . ." In obedience to word they gathered in the er Room. In this group were se who had watched at the ss and had actually seen the n tomb in Joseph's garden. at might not happen after such recedented things as they had ady witnessed! Their hearts e filled with wonder and ting- expectancy.

When one reads the life of lame Curie and her husband heir search for radium, one is ne along with them step by until they come to that ful night when quivering with tement they enter the dark-d shed which served as a labor-y wondering if at last they l see the long-sought light. n "in the somber shed where, he absence of cupboards, the ious particles in their tiny s receivers were placed on es or on shelves nailed to the , their phosphorescent bluish ines gleamed, suspended in night . . . Their two faces ed toward the pale glimmer- the mysterious sources of ation, toward radium — their um." A great event had been aled in the scientific world.

The Holy Spirit

Well, here in this Upper Room ething of far greater moment pened — something that the rch can never forget, some-g which is the generation of ery life and power. The simple rd runs thus: "When the day Pentecost had come, they were together in one place. And denly a sound came from ven like the rush of a mighty d, and it filled all the house re they were sitting . . . And were all filled with the Holy it . . ."

t Pentecost the disciples were ed with power from on high. power of God filled their ts, for their hearts were empty ll other claims. Some mock-y said they were intoxicated. y were intoxicated, not with , but with the Spirit. Like oza but in a deeper sense, they were God-intoxicated men. Christ had now made them His own, filling them with a power "that shook them to the very depths of their souls, and then sent them out to shake the earth."

Now they are equipped to be witnesses, yea martyrs, of Jesus. Like their Master they might be under sentence of death, but what of that! They were in this world but not of this world. Now they march like an invincible army, for they know whom they have believed. They are crusaders of a mighty evangel, souls ablaze with an unconquerable faith. So they will fling themselves with undaunted abandon and uncalculating courage into the jaws of a hostile world. Men cannot accomplish God's will alone, but charged by His Spirit and surrendered to His will, no obstacle can finally hold them back.

John Wesley and Pentecost

We celebrate Pentecost or Whitsunday on May 24th. That was the date two hundred years ago at Aldersgate that John Wesley felt his heart strangely warmed, that he did trust in Christ and Christ alone for salvation. It was there that Pentecost happened for this notable Christian leader, as on the Damascus Road it happened for St. Paul. When we are ready to put our whole trust in Christ and lean not upon our own understanding, we, too, receive the gift of the Holy Spirit. When General Booth was asked to explain the secret of his great work, he replied simply: "Consecration to my Lord." Archbishop Temple said: "When a man loves the right so strongly that he counts his life of no importance his example becomes omnipotent." We are defeated because we are not dedicated. We fail because we have not faith. We are weak because we do not wait for the Spirit."

Pentecost meant for the early followers of Jesus oneness in the fellowship of the Holy Spirit. It created the "Blessed Community" of the redeemed. Now they realized they were members of one body — the Body of Christ. We join hands with them across the ages in the Communion of Saints, members of the assembly of the First-born who are enrolled in heaven, destined to an inheritance which is imperishable, undefiled, and unfading. We march together in the deathless army of the living God towards the shining City of the Spirit.

Loyalty to Christ

Pentecost crystallised for them a supreme loyalty—loyalty to their exalted Lord. So when the apostles were forbidden by the Jewish Council to teach in the name of Jesus, they answered: "We must obey God rather than men." Loyalty to Christ must still be the central challenge of the Church. Men are being classified today by their supreme devotions. The division the Church draws is not one that has to do with iron curtains or political lines or racial distinctions. It is a division that zig-zags across the world cutting its way through every nation and every people. Though men have their many "gods" and many "lords," Christ alone has the right to claim man's utter loyalty. At the trial of Jesus the ecclesiastical rulers induced the people to cry: "We have no king but Cæsar." At Pentecost human history was shaken with a new shout: "We have no king but Jesus."

This after all is the Church's true evangel. Pentecost set the course for the Christian Church for all time, and we deviate from it to our peril. The Church stands in the world to witness to what God has wrought in Christ for us men and for our salvation. "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

FOR WHITSUNDAY, 1953

As Presidents of the World Council of Churches we greet once again the Churches which participate in the World Council of Churches and request their congregations and members to join wholeheartedly in prayer for the Church Universal, trusting in Our Lord's promise that the Heavenly Father will give the Holy Spirit to those who ask Him.

As we celebrate on Whitsunday the first coming of the Holy Spirit upon the assembled Church of Christ, let us remember especially the words of St. Paul: "There are varieties of gifts, but the same Spirit." These words describe an essential and God-given characteristic of the Church and of its unity. There is in the Church of Christ a wonderful variety. It is one of the joys of our world-wide fellowship to discover the manifold richness of God's work among men. We are meant to learn from each other and to receive inspiration from the zeal of Churches which fulfill their evangelistic mission, from the courage of Churches which render their witness in spite of persecution. And as our fellowship becomes more truly world-wide, we should all be enriched by the diverse spiritual gifts which God has given to the members of His family in order that they may share them with all.

But variety is not the last word. Beyond and above variety there must be unity. Though all the varied gifts of the spirit displayed in the Church Universal have their origin and power in the activity of One and the same Holy Spirit of God, yet they do not achieve their full effectiveness for Christ unless and until they operate within a fellowship, in which every division is overcome by the Unity of Christ. We walk in fellowship and we must pray for the fellowship which we do not yet possess. We must submit ourselves to the Holy Spirit so that our Churches and ourselves may be renewed, so that we may be enabled, not only to stay together but to go forward together, and so that we may give a common witness to the world of the one Christ our Saviour and His peace and justice which it so sorely needs.

Let us then pray on this Whitsunday for the coming of the Spirit upon all Churches everywhere. Let us pray that we may all learn increasingly to live in the fellowship of the Holy Spirit.

The Presidents of the World Council of Churches:

Athenagoras of Thyateira
Eivind Berggrav
Marc Boegner
Geoffrey Cantuar
Sarah Chakko
John R. Mott
G. Bromley Oxnam

Group Captain R. M. Frayne, Director of Religious Administration, Ottawa, will be in charge of the Military Coronation Service to be broadcast from the RCAF Station, Rockcliffe, Ontario, on Sunday, May 31st, 2.30-3.00 p.m., E.D.T., over the C.B.C. Trans-Canada network.

Shut-In's Day

Sunday, June 7th, will mark the tenth anniversary of Shut-In's Day, the idea of Ernest Barker, Goderich, Ont., brought to function through the Canadian Cheerio Club's newspaper and the assistance of Rev. A. J. McKaye, then ministering in Goderich. In 1943 the Shut-In's Day Association came into being to sponsor the Day.

Ministers are asked to announce the Day from the pulpit, in the Church Calendar, and to urge the Church members to make special visits on sick and shut-ins on that day.

Photos by Editor

"Here's where we are going," says Rev. H. M. Dawe, D.D., pointing out Palestine on the map. Rev. Isaac Davis (left) is the second of the four Newfoundland ministers making the journey under the McPherson Trust. Rev. Samuel Baggs, D.D. (right) of Channel, Nfld., in Toronto for the Board of Overseas Missions.

Four Ministers Off to Palestine

Four United Church ministers from Newfoundland leave at the end of June for a six weeks' tour of Palestine under the McPherson Trust. They are the Revs. Isaac Davis, L. H. Perry, L. A. D. Curtis and H. M. Dawe. Their trip will include plane to France, across France; plane from Rome to Cairo, thence to Old Jerusalem, the Holy places in Jordan, and across the armistice line to Israel. Returning by plane, they will visit England and the Highlands of Scotland.

The trip is made possible by a Trust Fund set up by the late Campbell McPherson, a former prominent St. John's layman. The fund was planned to send the ministers each year, but increasing costs have reduced the number to one yearly. As no appointments have been made recently because of the war conditions, now four will make the trip. The men participating are elected by Conference.

This Trust is one of the great endowments of the Church. It reflects a deep interest in the ministers by a generous donor, whose son, Mr. Harold McPherson, is a devoted Christian churchman in St. John's, carrying on the traditions set by his father.

Australia's Mission

Australia's "Mission to the Nation" was launched on April 8th. It will continue for six months. The Mission is being held under the auspices of the Methodist Church. During this time the Church will spend £30,000 on direct evangelistic effort. The effort will be directed specifically to winning individuals for the Christ, irrespective of denomination and affiliation.

The Mission will begin with a series of nine day meetings in the larger centres across the country. These will be followed by meetings for specialized groups such as youth, trade unions, professional people. For six months a weekly evening half-hour radio programme will be given at the peak listening hour. This will be heard on 60 radio stations. Listening groups are being encouraged.

Posters, news items, paid advertisements are all being used to bring the message of the Gospel to every local Church and every home in Australia. A main feature of the campaign will be the appeal to youth to join a "Youth Force" either for limited or full time service to the Church.

The Health League of Canada, 111 Avenue Road, Toronto, Ont., sponsors of National Health Week, February 1-7, in thanking ministers who supported Health Week are asking that those who used the letter sent out asking their support write to the League giving particulars of what they did in response to the appeal. The theme of a sermon, special announcements, press reports, suggestions, all are of vital interest to those who direct activities.

JAPAN MISSIONARIES CONFER TOGETHER ON CHURCH WORK

WILNA THOMAS

There were 335 people present at the Conference of Missionaries related to the Church of Christ in Japan held during the week of March 30th at Aoyama University in Tokyo. Dr. Kozaki, Moderator, presided. He is also Chairman of the Council on Co-operation which called the Conference and which is the administrative group that implements co-operation between the different Mission Boards and the Japanese Church. Co-operation made real in the terms of brick and mortar in the restoration of the University campus, was the theme of the address by Dr. Toyada, President of Aoyama University. "You are called foreign missionaries," he said, "but you are not foreign to us. We are co-workers together for the welfare of human souls."

We came together that we might learn. In this continually changing post-treaty Japan there are many facts to be understood, many trends to be analyzed, and our Japanese friends were very generous in sharing their knowledge and insight. The Conference was divided into five study groups: The Economic Issues in Japan, The Church of Christ in Japan and Related Problems, The Approach to Youth, Post Treaty Trends in Education, Pioneer Work—Rural and Industrial; and it was in these groups that we gleaned much valuable information and shared in fruitful discussion.

The precarious state of Japan's present economic situation caused us all to look to the future with apprehension.

The Church Story

The story of the Church of Christ in Japan, the changes in the past few years was told the Conference. We learned about the new Home Missions Society with a budget of five million yen through which the Church is endeavouring to strengthen mutual help among the Churches and to reach out in pioneer evangelistic projects. The District Co-operative Evangelism Committee handles all work, that supported by the local Presbyteries and the work kept up by overseas gifts.

We were thrilled to know of the genuine pioneer spirit with which new projects are being initiated in rural and industrial evangelism. Church farms to which all including the minister contribute labour, the establishment of day nurseries and kindergartens, rural gospel schools for leadership training, are some of these projects. Missionaries are needed and welcomed in rural areas—there are only nine missionaries available to fill sixty-nine requests!

We learned of the work and the plans of the Kyodan Youth Leadership Committee. Leadership training courses are to be held in three of the large centres. Literature to assist Church youth gro is being planned. A travel youth work secretary will leadership in a concerted effor win youth to Christ and to edu those won in the Christian f and life so that they may bec leaders in their Churches.

We learned from Japanese cators of the post-treaty tre in education. There has bee tendency to question some of post-war changes and to ext others. At the present time on the political developments wh is viewed with apprehension is law before the Diet to return centralized control of educa making teachers in governm schools of the compulsory gra civil servants, and thus restric their participation in unions their political influence. Ther an increased demand for hig education for women, and ther an increased demand for educa leading directly to employm In Japan there are 135 Protes secondary schools with 60, pupils and 3,000 teachers. Th are 15 Protestant universities 30 junior colleges with 37, students and 2,300 profess There is no hindrance from government with regard to Ch tian teaching. What a tremend opportunity these figures re sent!

(*Continued on page* 27)

Exposition Was Impressive

The Exposition has come Moncton, N.B., and has gone. was all we had been led to exp It drew large and apprecia audiences. Extra room had be arranged to accommodate numbers who wished to attend banquet. The Youth Banquet was well attended. The Modera Rt. Rev. A. A. Scott, D.D., mo among his brethren in a kin and genial manner, accompan by his gracious and talented w His addresses, products of his l experience and Christian lea ship, were delivered with q vigour that won attention respect.

Prof. C. W. David was refre ing and stimulating. His sto were most popular with the c dren, who thronged the Exposi on their day. The other memb of the Exposition team all sp with marked effectiveness. T took part in the Sunday serv in Moncton and vicinity.

Moncton's fine High Sch auditorium gave ample scope the stage settings of the Page and arrangement of choirs.

The Presbytery Commit deserves great credit for its ha ling of local arrangements in c nection with the Exposition.

J. R. S

he Peter Bryce Memorial oundation is Launched

Vhen Dr. Peter Bryce died in ember 1950, it was generally ognized that a most unusual istry had closed. After three rs of service in Newfoundland came to Toronto in the summer 1906, and until his passing y-six years later gave all he of strength and ability to the vice of others, particularly the ely and unfortunate.

Vhile a lad in Scotland, he read efully the life of John Wesley. was impressed by the fact t Wesley had combined fervent ngelical zeal with an equal sion for social service. Peter bined the devotion of a mystic h the warm humanity of a ctical servant of mankind. A nd tells of hearing him make characteristic announcement a Sunday service in Earlscourt rch: "If you come to the ayer meeting on Wednesday at I will explain about the coal ."

He began to work in the Earlsrt area of Toronto in the spring 1907. It was then made up of or three hundred small houses was popularly known as cktown. He remained there as minister for fourteen years and d to see its Sunday School ollment the largest in Canada. hough never robust physically, aboured with restless zeal and less energy. In addition to the lscourt Church he began sev- causes in adjacent districts, of them now self-supporting. fter leaving Earlscourt in 1921 became a first chairman of the rd of Mothers' Allowances; sident of the Community Service Organization, and was largely responsible for the establishment of the Neighbourhood Workers' Association.

In 1938 he became minister of the Metropolitan Church in Toronto, where his warm humanity found expression as it had done previously in totally different areas. Soon the large auditorium was filled to overflowing and there was a network of organizations which cared for all age groups. There was concern for those over seventy as well as for the youngest children. A debt of $86,000 was completely wiped out. A large number of contributions came from those of other denominations and in many instances, of no Church affiliations.

It is not surprising that Peter Bryce's friends should want to remember him in the way he would have wished; by carrying on the work he established so thoroughly. The Church is fortunate in its present leadership. There is a staff of twelve devoted workers, all of whom were in close touch with Dr. Bryce.

On Sunday, April 12th, special services were held and the Peter Bryce Memorial Foundation established. It is hoped to raise $70,000 to carry on many forms of social service in the downtown area in which the Church is situated and from which several Churches have withdrawn, as members have moved to outlying districts.

It is hoped to carry on and even extend the work of the Church, and the Church officials are making an appeal for funds from friends in every part of Canada. It is thought that this is the best way to honour the memory of a man who held nothing back.

Friends of Dr. Bryce and the Metropolitan Church who would like to share in the Peter Bryce Memorial Foundation, may send their contributions to E. J. Howson, Federal Building, Toronto.

Photo by John Steele

In the Canadian Film Awards, held in Montreal, Que., on Thursday, April 30th, Rev. Anson Moorhouse (shown above) received an award presented to the United Church for the film *The King's Man*, and a citation for an original portrayal of the missionary enterprise. (*See Editorial Page*)

Photo by Olive B. Roberts

ne Wolfe, Dobbinton, Ont. (left) and John Houston, Tyvan, Sask. (right) e their reading, study and ideas at the Prairie Christian Training Centre.

Twenty Graduate From Prairie Training Centre

Dr. C. H. Best, Supt, of Home Missions for Manitoba Conference, gave the Graduation Address during the closing exercises at the Prairie Christian Training Centre at Fort Qu'Appelle. In a most impressive ceremony, 20 enthusiastic graduates were sent out to use their new interest and ability in the service of the Christian Church.

Concluding five months of training in Bible Study, The Christian Faith, The Church, Christian Personality, and Teaching Methods, the graduation exercises were a highlight for all the students and an inspiration to the hundred friends and relatives who travelled long distances to wish the students well in their volunteer leadership work within the Church.

Dr. Bill Clarke, Principal of the Centre, welcomed the guests and chaired the graduation exercises. Rev. S. M. McTavish of Fort Qu'Appelle read the Scripture Lesson, and Rev. E. S. Leaker of Regina led in prayer. Rev. J. Shilton of Wolseley, Chairman of the Board of Directors, brought greetings from the Board. Hugh McDermott of Edwin, Man., was the pianist.

Dr. Bill Clarke presented his Principal's report. He spoke of the interest and sacrifice of the students who came to the Centre. He paid tribute to their hard study, good fellowship and enthusiastic interest which enabled them to make use of the training facilities of the Centre in preparing themselves for Christian leadership. Dr. Clarke also thanked the many lecturers who gave courses during the winter, and the local Church leaders who helped provide practical field work experiences for the students. Appreciation was also expressed for the many gifts which strengthened the work of the school.

Dr. Clarke then introduced each student and had them come forward as Rev. J. Shilton commended them for their work and presented the diplomas.

Miss Maureen Mayne presented the valedictory on behalf of the students. She spoke of the fine fellowship, meaningful worship, excellent leadership, and practical help received by the students, and of their determination to use their training to good advantage in the service of Christ and the Christian Church.

Dr. Best then addressed the graduates, reminding them of the need for Christian direction in the world and the important role they could play in establishing a Christian community and society.

To conclude the evening, tea was served in the lounge by the students.

YOUNG ADULTS

How Trinity Adults Do It

Beamsville Club Uses All Members

The Trinity Adult Club at the United Church, Beamsville (Niagara Presbytery) includes in its membership, adults of all ages, both single and married. The strength of the Club has been the organization of the entire membership into four groups, each of which is responsible for two meetings a year, with an executive to co-ordinate the activities. Each group has two leaders, who call their group together, plan the meetings for which they are responsible, and divide the work among all the members. In this way the meetings are the result of a pooling of ideas, and with this large resource the programmes are kept fresh and vigorous. This general participation, and the responsibility on all the members, help to keep a large membership integrated and interested.

With a membership that includes many ages and many walks of life it is important that the programmes be diversified. Some are educational and inspirational, while others are designed toward recreation alone. However, most meetings combine these purposes in their programmes, so that they are enjoyable and at the same time present a challenge. Meetings have included such things as Crafts, Music Appreciation, Folk Dances, Discussion, Dramatics, Book Clubs, Lectures, Films, Choral Groups, Art Appreciation, Debates and Flower Arranging. The method most commonly used has been to select a "theme" and carry this through the Worship, Recreation, and Interest Groups. One series of meetings developed the theme "Making a House a Home," presenting material on gardens, furniture, decoration, and family life.

Sketches of three of the more successful evenings of Trinity Adult Club follow.

Art Appreciation Night. The Church hall was made into an art gallery with paintings collected from members' homes and magazines. The evening began with a film on Tom Thomson's paintings, and included a contest of identification of the artists, whose works were in the gallery, followed by a résumé of the lives of these same artists. There was a sculpture competition done with plasticene and tooth-picks, followed by a humorous skit, "On Painting a Face." Prizes for the competitions were Canadian Artists' Prints from the Toronto Art Gallery. Teams for the competitions were found by matching dissected paintings taken from old Christmas cards.

Drama Night. Several members of the group, calling themselves the Drama Club, spent many evenings during the winter studying costuming, make-up, scenery, directing and acting. As a project they assumed responsibility for one meeting in which they presented three one-act plays. After the plays, all stopped at a café for an "After-the-theatre" supper. The café was an interesting one, lighted by candles in "Coke" bottles, and having tables covered with peasant cloths. A head waiter in full "tails" was there to seat group members. On any ordinary day the Café is known as the Ladies' Parlour. The head waiter

(*Continued on page 22*)

National Young Adult Conference

FIVE OAKS CHRISTIAN WORKERS' CENTRE

Near Paris, Ontario

August 1 - 8, 1953

The new Canadian panel at a recent meeting of the Married Couples' Group in the Church at Virginiatown, Ontario. Shown above are, left to right, standing: Mr. and Mrs. B. Jeffrey, co-Presidents Married Couples' Group; Mrs. W. Ramsell, who conducted the panel; and Rev. R. M. Bartlett. Seated: Mr. E. Dulpin, Mrs. Koch, Mr. L. Kriwitski, Mrs. Ranaala, Mr. M. Schaetzler.

Project With New Canadians

Virginiatown, Ont., Married Couples' Club Hold Panel

The United Church in Virginiatown, Ont., under the leadership of the Rev. R. Bartlett, is taking practical steps to implement the policy of the Church in regard to drawing New Canadians into the religious and social life of the community in which they live. New Canadians now form approximately 20 per cent. of the population of the small communities which are developing around the Kerr-Addison Gold Mine. Many of these, particularly the Germans, Latvians, Estonians, Lithuanians and Ukrainians, are Protestants.

The Married Couples' Club of the United Church in Virginiatown initiated its project on March 24th by holding a meeting to which New Canadians were especially invited. The meeting took the form of a panel discussion, with a Board of five New Canadians being interviewed in such a way that their background, a little of the history of their own countries, their immediate reasons for coming to Canada, and their reactions to some of the situations facing them here, were carefully brought out. Taking part were Mr. E. Dulpin, Latvian, formerly a District Director of Railways, now working as a mechanic; Mr. L. Kriwitski, Ukrainian, mechanical engineer; Mr. M. Schaetzler, German, miner; Mrs. Ranaala, Estonian, and Mrs. Koch, German, housewives. Discussion was directed by Mrs. J. L. Ramsell.

Following the discussion, members of the audience asked questions of the panel. Several practical suggestions were made on how the New Canadians might be brought into the religious and social life of the Church. Mr. Schaetzler pointed out that our form of worship is different in some points from anything they had experienced in Europe, and that a class might be instituted in which these points could be made clear to them. Mrs. Koch suggested that an English class might be held for women in the afternoons.

In line with the latter suggestion, Mr. B. Jeffrey, President of the Club, assisted by Mrs. Koch, is now canvassing the New Canadian women, and classes will be instituted early in May at which the women will take the English course provided by the Ontario Department of Education, while their pre-school children will be cared for by members of the Club. All the men were required to take this course when they came to the mine. If there is a demand for it, a class will be given for the men in Advanced English and Citizenship.

Meanwhile, New Canadian couples will be made welcome at the monthly meetings of the Club, visits to the homes by Mr. Bartlett is part of the programme, and the children are being drawn into the Sunday School and Young People's groups.

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

Are You Going?

Is your group planning to se a delegate to the National You Adult Conference for represent tives of Single Young Adu Married Couples, and other You Adult Groups, to be held at Fi Oaks Christian Workers' Cent near Paris, Ont., Aug. 1-8, 195 The theme speaker is to be Re Leonard A. Griffith of Chalme Church, Ottawa; Conference dire tor, Ray Mark of Montreal, Cha man of the National Young Adu Committee; Dean, Rev. Frank Fidler, Toronto.

Other leaders of wide expe ence will be in charge of t Workshop, Discussion and Spec Interest Groups.

The programme and organiz tion of the Married Couples a Young Adult movement will considered in terms of cong gational, regional and mater needs.

There will be: Swap sessions f exchange of ideas; Demonstr tions; Bible Study; Organizati Help; Fun and Recreation; as w as study and discussion; a Va tion School for children.

Travel subsidies are availal to a limited number of repres tatives from groups outside of t five Central Conferences. Enqu about this plan from your Co ference Christian Educati Secretary, or from Mr. S. P. H lingsworth, Registrar, Natio Young Adult Conference, Ro 523, 299 Queen St. W., Toront

Information about rates, p gramme, and other matters m be obtained from the same sourc

Five Oaks Christian Worke Centre is a combination summ camp and year-round Confere site, with facilities for swimmi tennis, badminton, softball, cra and other recreational activiti It is one hour from Hamilton, two hours from Niagara Falls car.

Rev. Leonard A. Griffith, minister Chalmers Church, Ottawa, Ont., sh above greeting a four-year-old at recent Anniversary Services, will the theme speaker at the Natio Young Adult Conference.

DEVOTIONS

Our Lord's Prayer

There are six petitions in our d's Prayer. The opening phrase s us that they are addressed to Head of a family. The closing tence of the prayer is a glorious ology of splendid triumph. The first three petitions are ration. Thought is centred on d: on His holy nature, on His gdom, on His will. The second three petitions con- n man's need, physical and itual: our daily temporal ds, our need of forgiveness, defence and deliverance.

Our Father which art in Heaven.

The word "Father" is a family d. It suggests authority and e in one person. "Our" Father kes all men brothers, and tes us all to put our trust in same high Source of life and e.

Hallowed be Thy Name (the petition).

od's Name is not to be taken vain, nor for any unworthy ight or cause. It must be held reverence by us, kept holy in d and work, always. Profound pect, admiration, and awe uld be with us as we ponder 's name and "hallow" it in our s.

Thy Kingdom come (the second tion).

he Kingdom of God is forever hand," it is the rule of right ch human beings dimly per- e and haltingly struggle to e. "The Kingdom presses in n us like light, but we can e our eyes . . . it comes only ough our welcome . . . make Kingdom come through me."

Thy will be done (the third tion).

Ve human beings are prone to ke mistakes, even in our pray- This petition does not rule requests to God, for as Shake- are says, "All men have busi- and desire," but it does mit us to Him who knows and res our good even more wisely n we do ourselves.

On earth as it is in Heaven.

This phrase, with its obvious reference to Divine overlordship, applies to each of the first three petitions independently. It is the divisional point between the God-ward side of the prayer and the petitions touching the necessities of man's daily existence.

Give us this day our daily bread (the fourth petition).

This is the first concern in man's need. It is basic. Even the saint needs bread while he shares this life. We need bread every day, and so in this petition we acknowledge our dependence on God's faithfulness. It is worthy of note that Jesus does not ask for a type of insurance policy that will guarantee provision for all the future. He asks strength for the moment, committing all the rest to God. Nor does He ask for Himself alone. "Our daily bread." All are deserving in God's sight. Later reflection by those who knew the risen Lord brought realization that this petition also bespeaks the need for spiritual bread for the soul.

Forgive us our debts, as we forgive our debtors (the fifth petition).

We have all done evil in God's sight. Bad deeds and thoughts blot our record. Now we ask forgiveness in this fifth petition. It should not be thought that this implies an easy dismissal of sin by God. We might have thought so, had we not been instructed to forgive others. Nor does forgiveness mean "even the score." The "Master" "washing the feet of Judas is not concerned with claims and equities . . . forgiveness is possible only by One . . . who is willing to give all and to bear all that the wrong-doer may be won back into life."

Lead us not into temptation, but deliver us from evil (the sixth petition).

This is our cry for defence and deliverance. We know we are weak, doing things we would rather not do because we know them to be wrong. However we explain the situation, the fact remains that we are prone to error. We will not shrink from testing, but we are not so foolhardy as to disregard risks. Where is our help when our foot does slip? God is our very present help in trouble. To Him only can we pray, deliver us from evil.

For thine is the Kingdom, and the power, and the glory, forever. Amen.

This wonderful conclusion has been called the final "Peal of Trumpets" by scholars, who believe that it was not originally spoken with the petitions of the prayer, but was added by early Christian worshippers. This doxology of the Lord's Prayer is the Church's praise for His risen power. It calls to mind the beloved 103rd Psalm. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Verse 19.) If the Psalmist could sing with such faith, how much greater should the new song of the Christian be, for he has known the triumph of God's own Son. The Christian's "Amen" can be hearty and certain: Verily—so let it be!

Next Door Neighbor

Gilbert K. Chesterton always had an agile and original mind, so it is interesting to read his comment on Neighbors as it appears in his volume of reflections called **Heretics.**

"We make our friends," he says, "we make our enemies; but God makes our next-door neighbor. Hence he comes to us clad in all the careless terrors of nature; he is as strange as the stars, as reckless and indifferent as the rain. He is Man, the most terrible of the beasts. That is why the old religions and the old scriptural language showed so sharp a wisdom when they spoke, not of one's duty toward humanity, but one's duty toward one's neighbor.

"The duty toward humanity may often take the form of some choice which is personal or even pleasurable. That duty may be a hobby; it may even be a dissipation. . . . The most monstrous martyrdom, the most repulsive experience, may be the result of choice or a kind of taste. . . . But we have to love our neighbor because he is there—a much more alarming reason for a much more serious operation. He is the sample of humanity that is actually given us. Precisely because he may be anybody he is everybody. He is a symbol because he is an accident."

Prayer

OUR hearts are enthralled with the beauty of life, our Father. We thank Thee for the balm and blossom of vital spring, the leafage nd bursting buds of fruit trees, the variegated harmony of hues in orest wild, the smiling face of the fields and the rugged grandeur f mountains, the peace of blue nights and white stars, and the august olendour of the sea.

Surely Thou art a beauty-creating and beauty-loving God. But Thou rt as gracious as Thou art glorious. Thy mercy is as great as Thy ajesty. And the beauty of Thy holiness is more blessed than the holiness f Thy beauty. Grant that our worship of Thee, in fellowship with Jesus hrist, may glow with the radiance of unselfish motives and perfect love. men.

Joseph A. Smith.

Access to Power

Prayer is man's most accessible means to the greatest possible power. Not only can we bring about a whole new world through prayer but one's own life can by its means become astonishingly new.

The sick, the crippled, the shut-in, and the imprisoned can pray with the same power as the strong man and the influential woman. The child is heard by God, as are the aged and the dying.

Although prayer is everywhere available, it is nevertheless almost universally wasted and neglected. What can be more important, therefore, than that each one of us learn to use better this great gift of God?

Nels Ferré

Soul-Feeding Hyacinths

Be with us, Lord, today,
And set us free
From foolish bickerings,
From cant and pettiness, the ugly things
That keep us less
Than Thou wouldst have us be;
Open our eyes that we may see
The Vision Beautiful,
And if we are enmeshed
In dreary labyrinths of every day,
Grant us release,
And give us peace, O Lord;
An understanding sure and swift,
The very precious gift
Of loving insight. Help us to change
The bread and butter of monotony
Into soul-feeding hyacinths,
Fragrant with service; and until we take
The noblest, highest, truest way,
Let us not rest content;
And of our fellowship today
Help us to make
A joyous sacrament.

Corinne Farley

Peter Gordon White

As I See It

The Twelve Greats

ROMAN COLLAR

I have just read an international magazine in which twelve men are picked as the "Great Preachers" of America. "These twelve, with others, bring Americans back to the Churches." It was nice of the caption-writer to remember the thousands of unheralded ministers who, in less exalted positions, do their little, but significant, bit. I'm sure the twelve thought so, too.

The twelve, I am also certain, are not mentioned in the order of their greatness, for many would put the last (Sheen) first; but it does happen that a Presbyterian is named at the head of the list, Dr. Louis H. Evans, Hollywood, whose Church numbers over 6,000 members; with Sunday School scholars to the number of 4,272! That's a mighty membership of Church and School. I had the pleasure of hearing Dr. Evans in a most forthright sermon over the air at the Sunrise Service last Easter. He speaks his mind, which seems a very sound mind, indeed.

Though millions, no doubt, have looked at the pictures of America's favourite preachers, I wonder just how many were struck with their ages? The oldest is sixty-seven, Dr. Sizoo, and the youngest is thirty-four, "Billy" Graham. "Billy's" picture is spectacular. Somehow, to me, the portrait, a studied remarkable one, is related to his preaching. The dark background — very dark background! —with a shaft of light streaming from a window and lighting up his handsome face, singles him out as different from the others, whose photographs are less dramatic! I have listened many times to re-broadcasts of his brief, hurricane-like—heard him locally once—yet powerful appeals, and he strikes me as a man who can't, and won't, be ignored. There is a tremendous passion behind what he has to say. He stuns you with his assault, and, though his words come with explosive rapidity from his lips, each is clear and clipped. He forces you to face up to the fact that this is the "day of decision." And he won't let man nor nation forget it!

I had not intended to comment on Dr. Graham. My purpose in the above paragraph was to give the names of the "Twelve Greats." Here they are now, with their Churches and ages:

Louis H. Evans (Pres.) 55.
Theodore P. Ferris (Epis.) 44.
Ralph W. Sockman (Meth.) 63.
Howard Thurman (Baptist, Coloured) 54.
Rabbi Abba H. Silver (Hebrew) no age given.
Norman V. Peale (Reformed) 54.
George A. Buttrick (Pres.) 61.
Robt. J. McCracken (Bap.) 49.
William Graham (Bap.) 34.
Joseph R. Sizoo (Reformed) 67.
Robert I. Ganon (R.C.) 59.
Fulton J. Sheen (R.C.) 57.

So, there they are. Their average age is 54, that is, the great preachers of America are well on in mid-life. Come to think of it, the men who are holding the crowds in Toronto, for example, are two men who are far beyond 54. And young hearers crowd their pews. I have inquired about other cities and the record is the same. It can be proved, too, in my own municipality.

But imagine, if you can, a man at 54 receiving a Call to an important charge in Canada! One of the saddest letters I ever received was from a minister over 50, who, though by no means a failure, felt that a change would be beneficial, but couldn't get it. Yet the Knoxes, the Wesleys, the Liddons, the Spurgeons, the Parkers were at their fullest powers around sixty. Of course, I can imagine someone countering, "Oh, you picked the superlative men of their day; think of the hundreds of ordinary men who have failed." True, but if more challenging parishes had been offered them, they might not have slumped. Someone, whose prayer I come across occasionally, pleads for powers equal to our tasks. I suggest a revision, namely, for tasks equal to our powers.

A dear friend of mine, now gone to his reward, minister of a great Church, was Interim Moderator of a vacancy. He was holidaying with me on my mission field, a thousand miles away from his University city. Said he: "Roman Collar, how long have you been here?" "Here" was on the banks of the Kootenay, B.C. "Here" was a field of several preaching-points, and hearers were mostly lumberjacks and rivermen; "Here" never had a Church, and never likely to have one, for the timber would soon be cut out. I said that I was "Here" two years. "Well," he said, "I want you to preach for a Call in ..... Will you come?" Then he added something that no Professor in Practical Theology had ever mentioned, and perhaps never knew, "A parson is judged by the **kind** of Church he serves as much as he is by what he is!" In other words, Get out of here as soon as you can. I didn't go; in fact when I left "Here" a few years afterwards, it was to another "Podunk Corners," this time in Northern Ontario.

In that last paragraph, I am really protesting against misjudging, whatever their age, those who serve the Church so gallantly on the frontiers, or in the humbler charges, of our great land. They are worth rewarding. They can't all get D.D.'s, and some would not want them, but some worthwhile form of recognition might be worked out so that they might take their place among, or alongside, the Famous Twelve. The latter, I am confident, would gladly welcome them.

MUSIC

Choirs and More Choirs

FREDERICK J. HORWOOD

Sometimes I am given a preview of celestial choirs. On a recent Sunday evening in Carman United Church, Toronto, there were three Junior choirs from nearby Churches, besides the home choir and a children's duet from Alhambra Church. From the pulpit it was a most inspiring sight: Perth Avenue Choir in the north gallery, Howard Park in the west, Westmoreland in the front pews, and Carman Juniors in the choir-loft. Altogether there were 130 singers between the ages of eight and fourteen, and most of them sang from memory. Lest you may think the music was trivial, let me say that it consisted chiefly of two-part anthems sung by unchanged voices: Howard Park choir sang "O Saviour Sweet" by Bach; Perth Juniors gave a fine performance of Gounod's "Praise Ye the Father"; Westmoreland choir sang "A Springtime Carol" by Lorenz, which contains a vocal hazard neatly mastered and made into a transition of beauty by these young folk; Carman choir sang Liddle's "How Lovely Are Thy Dwellings." The Church was comfortably filled with a happy congregation which shared in the singing of children's hymns. The girl and boy from Alhambra sang with great feeling Mendelssohn's "I Waited For the Lord," the duet from **Lobgesang.**

This event was made possible through the interest and effort of the organist and choirmaster, Mr. George Metcalfe, and will probably be repeated in a similar manner next year. It was inspiring to speak to young folk arrayed in white and coloured robes, whose singing was unspoiled and so uplifting in this galleried sanctuary, graced with abundant floral decorations for the occasion. It should be possible for other Churches to have a Music Day, with an assemblage of invited Junior choirs, just to brighten an evening service and enthrall a congregation.

° ° ° ° °

My good friend Myron McTavish, Mus.B., organist and choirmaster of Stewarton Church, Ottawa, Ont., has kindly sent some valuable information about his latest project, the creation of four new choirs for Church services. He believes that any Church with an active congregation of 600 or more members should have an opening at every age level for anyone who desires to sing. The regular Church choir at Stewarton carries the responsibility for singing at 82 services during the year. From various groups in the Church, four other choirs have come into existence:

1. **The Men's Choir.** This gr is made up of retired male ch isters who have given their l in the past, but who like noth better than to go back into harness for a few weeks, sin service, then become liste in the pew again until anot assignment turns up. They easily sing a service three or f times a year. In each performa they are joined by the men of Church choir. This gives poin their vocal line.

2. **The Ladies' Choir.** This ch is drawn from ladies' organ tions of the Church. Larger n bers are required to be music successful than in the men's gr because of the lightness of female voice. The strong poin their singing is its subtlety sweetness. Three or four perfo ances a year make pleasant grammes for the ladies, as wel a variant in the services of Church.

3. and 4. **The Youth Cho** These consist of young pe between the ages of eight nineteen. They are divided two groups, changed and changed voices. Because of psychological outlook and di ence in methods of training t to sing, rehearsals take place different times and places. complete choirs are brou together only for the last practice periods. As they gain fidence and experience they t on the responsibility of a service with success, and the s itual quality of their singing le the most hardened listener humble silence and revere Rehearsals last not more t forty-five minutes, opening with Canada," then their own set of "The Lord's Prayer," follo by a repetition of their pledg unison: "I will do my best a member of this choir to show my beauty of singing and dig of conduct, the beauty, dig and loveliness of God." After comes an intensive period of le ing their parts.

One of the many advantages this remarkable organization choristers is that a member of group may transfer to ano group within age limits. As e choir gains proficiency it beco more useful and takes gre pride in being able to relieve Church choir on occasions. arrangement of the season's m during the previous summer prerequisite. The financial sup of the Junior choirs is gladly by parents, who feel that mo spent in this way is a fine inv ment. Mr. McTavish is to be gratulated upon his remark achievement.

Woodroffe Church, Ott West. More than 400 mem and friends attended the anni sary supper, which completed special services of this new growing congregation. The Charles H. Dawes, Aylmer, the anniversary guest preac heard by a large congrega

ethodism Remembers its Founder

n Wesley 1703-1953

. BERRY, Associate Secretary, Board of Evangelism and Social Service

ohn Wesley was born two hun- and fifty years ago on June , 1703. There are millions ughout the world for whom anniversary will be a blessed t. For the mighty work which id for his Lord and Master the rch of Jesus Christ everywhere ld give thanks to God. He ded the Methodist Church, but while not the least of his evements, may not be the test. He revived the whole rch of Jesus Christ. He may be called the founder of ern evangelism, for it was he gave the Church a new evan- al emphasis which it has had since. In many ways ahead is time, he dared to use new nods, took nothing for granted even made his own transla- of the New Testament, thus ving his feeling of the need a more exact translation.

et Wesley was the child of century. Despite the cold and st sterile state of the Church hat day, there was yet a stir- of heart among thoughtful devout minds. The eighteenth ury has often been referred to decadent age in which reli- in particular had lost almost ts spiritual impulse. But this ly partly true. Wesley found y congenial spirits in his odical way of life. It was an of hymnologists and produced is field such giants as Isaac ts and Philip Doddridge, as as the Wesleys themselves. It an age of fine theologians as Bishops Butler and Berk- It produced works of piety devotion such as William s **A Serious Call to a Devout Holy Life**, and other similar known works.

though the Church of that has often been described as tually dead, this was not alto- er the case since there was a Church movement to which s ley belonged that laid an asis upon religion of the t. Wrote Robert Nelson, a er of this movement, "The er of our minds must be ged, our hearts renewed, our ard affections purified and tified in order to make our ard things pleasing in God's ."

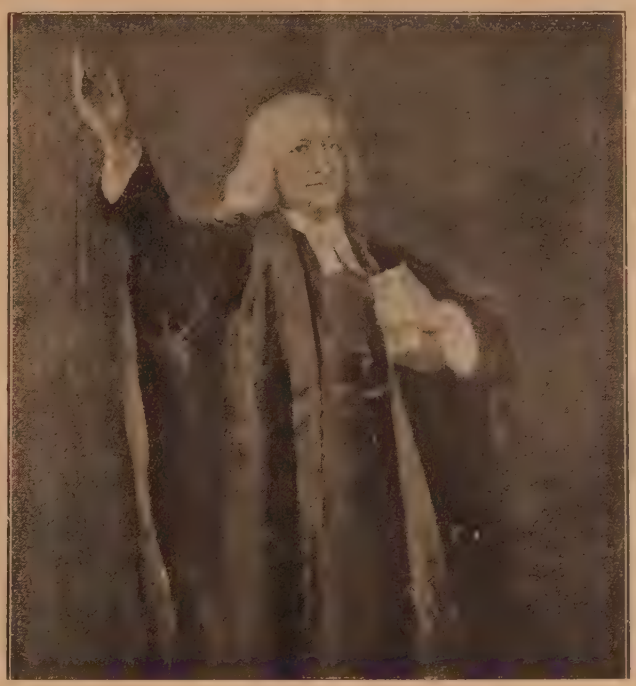
The Puritan Background

force also making for spiritual al was the Puritan back- nd of many English Church- including Wesley himself. uel Wesley, his father, was the of a dissenter, and was edu- in a dissenting academy. ough Samuel broke away from dissenters and became a High rchman like his son, neither of entirely forsook the sterner plines of the Puritan faith. Wesley, on the other hand, helped by his High Church- ship, and to the end of his had a high regard for the ept of the Church with a deep reverence for the early Church Fathers.

May 24th, 1738

May 24th, 1738, however, changed a good many of Wesley's ways of thinking and living. He had long been troubled by his spiritual condition. Already he was a Methodist in terms of daily life, living each day under a stern discipline. Upon returning to England after a not very successful missionary career in Georgia, he met a Moravian minister, Peter Bohler, who gave him this advice, "I will tell you what is wrong with you. You are putting dependence upon your own good works and monastic practices. The only way to have real religion is to put dependence upon Jesus Christ and forget about all other methods." Thus it is important to recall that it was not the methodical way of life which converted Wesley, nor the puritanical discipline. These were but dead coals until the living fire of the Gospel put light and warmth into them.

In his journal for the above-mentioned date Wesley has this historic entry concerning a meeting of the Moravians which he attended at a little meeting-place in Aldersgate St., London: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that He had taken away my sins, even MINE, and saved ME from the law of sin and death." The pronouns underlined by Wesley himself are important. They show the personal emphasis upon salvation, and the necessity for personal assurance.



John Wesley 1703-1953

A Changed Man

WESLEY from this date was a changed man.

WESLEY, the missionary in Georgia, had been interested primarily in his own salvation. Now his heart was warmed toward the friendliness and despised masses of England.

WESLEY, the almost effeminate, and very respectable clergyman who feared both physical pain and public opinion, now became the man who faced with calm dignity and courage angry mobs who threatened his life.

WESLEY, who refused to take over his father's parish at Epworth because he did not want to have his religion hurt by association with crude country people, became the evangelist to the Cornish miners and the country peasants.

WESLEY, the preacher of long dull sermons, became a flaming evangelist with the voice of a prophet alive with a living experience of God in Christ.

WESLEY, the keen incisive logician and disciplinarian, found his logic touched with a new mysticism, and his methodical way of life dedicated to the cause of the evangelization of Britain.

From this date on WESLEY lived for the conversion of souls. From this date on conversion of souls obtained a new emphasis throughout the Church.

So Christian people should celebrate two births of two Wesleys in 1953. The physical birth of the child John Wesley and the spiritual birth of the mature man who became the evangelist-Wesley, the founder of Methodism and the passionate preacher for the conversion of souls.

A Call to Evangelism

The World Methodist Council has issued a Call to Evangelism to Methodist people everywhere in connection with this great anniversary. The central committee for this campaign is headed by the well-known British preacher and evangelist, Dr. W. E. Sangster. Methodists the world over are responding to the challenge to evangelism.

In continental Europe there has been a meeting chaired by Dr. Sangster in which people from Finland, Denmark, Austria, Spain, Italy, Switzerland, France and other lands attended. In Great Britain plans are being enthusiastically made. In Latin America, South America, New Zealand and Australia campaigns are under way. In the United States the date of celebration is May 24th, of this year, which coincides with Pentecost. Services of Witness and evangelization campaigns are being planned throughout the country.

The United Church of Canada is part of this tradition of evangelism, and the Board of Evangelism and Social Service at its annual meeting in February passed the following resolution:

WHEREAS the year 1953 will mark the 250th Anniversary of the birth of John Wesley, the founder of Methodism; and

WHEREAS the World Methodist Council at its last session in Oxford in August, 1951, recommended that world-wide simultaneousness evangelistic missions be carried out in all Methodist Churches throughout the world in 1953;

BE IT RESOLVED THAT This Board:

(1) Urge ministers and congregations to give the fullest co-operation possible to this evangelistic campaign of world-wide Methodism.

(2) Recommend that where possible evangelistic campaigns in our Church identify their efforts with this world-wide campaign.

(3) Recommend that efforts be made in our Church by Departments and Boards to see that there is a suitable observance of this historic day which marks the birth of the founder of Methodism.

It is hoped that this resolution will be supported by Presbyteries and Conferences, and the following ways are suggested:

1. On May 24th local Rallies and Services of Witness can be held recalling the fact of Wesley's conversion on May 24th, 1738, and the work of the Holy Spirit in the heart of man.

2. On June 17th local Churches can hold special services commemorating the work of Wesley in founding the Methodist Church and in revitalizing with evangelistic zeal the whole Church.

3. Where evangelistic campaigns have been planned efforts should be made to relate them to the world-wide campaign of the Methodists.

4. Where possible, have Conferences and Presbyteries arrange a suitable Service of Observance of June 17th on a Conference or Presbytery scale.

PARENTS and TEACHERS

MARGARET G. WILSON

Telling Bible Stories

If you stop to think for a moment about the far-reaching effects of the Bible stories, you cannot help but feel that you have taken on a grave responsibility when you accepted the position of a Sunday School teacher. That means that we must always do nothing less than the best we are capable of doing.

All the stories of the Bible were not written for children, and so as teachers we must choose the stories suitable for children of the age group we are teaching.

Many of the stories are too mature, too theological, too full of Jewish history and customs, and altogether too involved for young children. They would only confuse their immature minds.

Most of the suitable stories for young children are found in the New Testament, but there are some in the Old Testament that are suitable for the younger children of our Sunday Schools.

In telling Old Testament stories, children will be surprised and interested if they understand that the people in these stories lived long, long before Jesus was born, and Mary probably told her little Boy Jesus these Old Testament stories, too.

When preparing the story, you must always keep your audience in mind. In telling about Baby Moses, children appreciate it if they see it through the eyes of Miriam. They will share with her the fun of hiding and watching the baby and then seeing the surprise of the Princess when she discovers the child in his little basket among the bulrushes. And what fun it is to share the secret with Miriam when she pretends she knows nothing about the baby and gets her mother to take care of the Baby Moses. But in the story of the Creation, they enjoy it more if they see it through their own eyes. "God gathered the water in one place and let dry land appear." Just think, when God first made the world He knew we must have water and dry land or we could not live.

Ask the children why we need water. It is needed for bathing, cooking, washing dishes, for the birds, fish, plants, and boats. Children will have fun thinking of the uses of water. And we couldn't live without dry land. Why do we need dry land? The children might say: "To walk on; to build our houses on; for our trees, etc." They will actually think up many, many important uses for our dry land.

If you are a natural story-teller, with a religious background and some imagination, you can usually quite successfully tell Bible stories by filling out the story as related in the Bible.

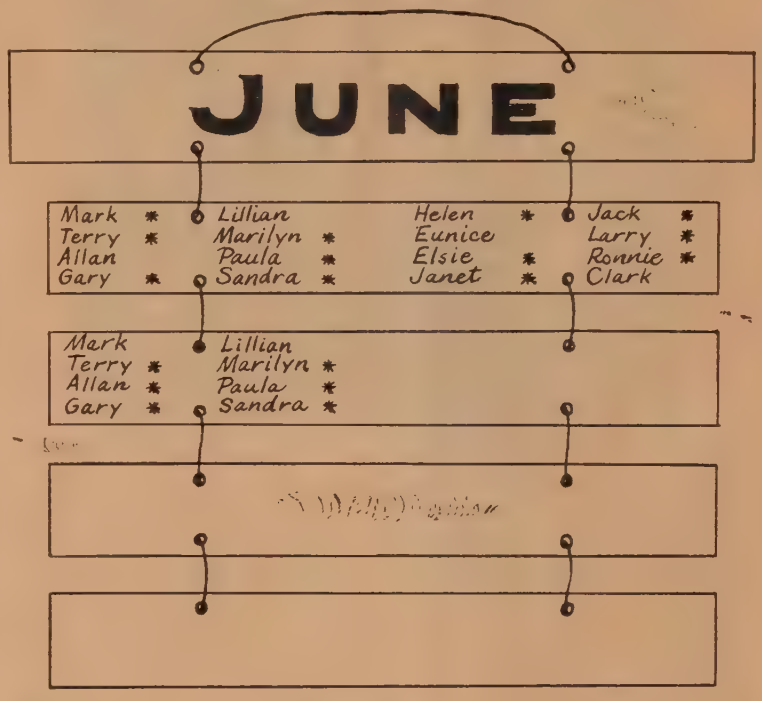
However, if story-telling is not easy for you, you will need more help than the Bible can give you. You will have to use your "Teachers' Quarterlies" and "Lesson Helps," but even then the lesson story should be told and not read. As you form a background for the Bible stories and learn some of the customs of the people of that time and know the geography of the country, the stories will be easier to tell, and more interesting for the children.

When the story is told, it should never end with an attached moral. Let the story, well told, do its work.

Frequently after telling a story, the children will begin to ask questions, and that makes for a clear understanding and appreciation of the story.

Sometimes it adds a little interest if you say to the children, "Now let us all close our eyes and think about the story. Try to make a picture about it." After a few moments of silence ask the children to tell you about their pictures. They will need no encouragement to talk, and their pictures are very revealing. Some of their mental pictures will show a deeper understanding than perhaps you had thought possible with children of the younger age group.

ATTENDANCE CHART


JUNE
Mark * Lillian Helen * Jack *
Terry * Marilyn * Eunice Larry *
Allan Paula * Elsie * Ronnie *
Gary * Sandra * Janet * Clark
Mark Lillian
Terry * Marilyn *
Allan * Paula *
Gary * Sandra *

DIRECTIONS

This chart can be used in any department of the Church School, and is so easy to make that I believe it will be unnecessary to write detailed instructions. It should be prepared ahead of time and each child's name written on each drop. There should be one drop for each Sunday of the month. A sticker or a star placed near a child's name will indicate that he is present that Sunday. This chart cannot be taken home by any one child. It is for the classroom only.

God in Your Nature

Every year, after Christmas, children bring dolls, toy trucks, autos, blocks, puzzles, colouring books, and many other things to kindergarten. They are some of the things Santa brought them, and they are anxious to show them to the other children.

Every year I hear and see beautiful toys, but I also hear and see the children and I come to know them as I have never known them before.

They come in so excited they can hardly wait to hang up their coats and hats. Then I'll hear somebody say, "I brought my dump truck. Want to see it? It works! Come on in the sand and I'll show you!" And off rush about half the children in the class to watch the magic of the dump truck. After a few demonstrations, he excitedly holds it out to another child and asks, "Want to try it? It's not hard! See if you can do it." Eager children patiently await their turn, and as each child has two or three tries at it the owner takes it from him and passes it to another, with a remark like this, "Here, try it. See if you can do it." He has an eagle eye on his dump truck and if somebody is not quite sure how to operate the controls he is there with his assistance.

But all the children are not that. Sometimes the eager children watch the operating dump truck used again and again by owner until he gets tired of it lets it lie idle in the sand-box he joins the other children their sand play.

One child perhaps picks it and says, "May I play with

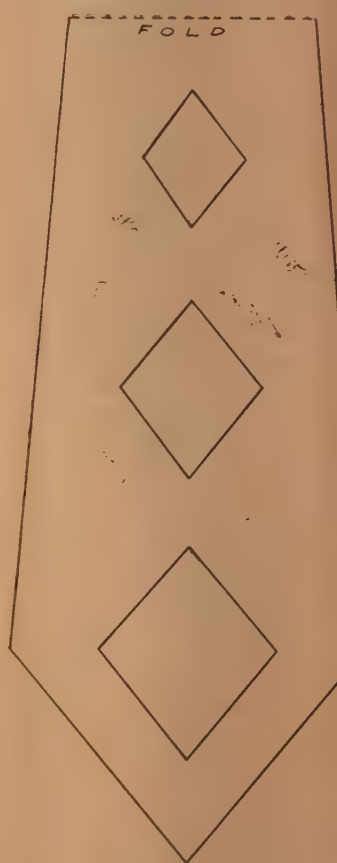
"No," comes the quick re "You don't know how to use You'll break it for me. Leave alone." And as he talks he gr it out of the hands of the ch and sets it down with an empha bang in the sand.

The magic and the charm the dump truck is gone. Nobo enjoys it—not even the owner. just lies there unused, and I f sure if the little dump truck co talk it would tell you it is happy too.

The same thing happens w children who bring games, puzz and colouring books and ot toys.

This does not only happen w children. It happens sometim with the grown-ups, too. We even read stories in the Bi about people like that.

So whether grown-up people children are without God in th nature they cannot be complet happy for very long.



FATHER'S DAY

Let us remember this event in Ju Here is a tie the children will en making. Each may make his design, or colour one made for h Inside write "To Daddy from..... June, 1953."

o Strengthen the Rural Church

M. BOYD, Bolton, Ont.

Outside the rural Church after Sunday morning service, the versation centred around the thful new minister who had commenced his ministry on charge. Agreeing with the ers that the young man would excellent leadership, one ner added: "But we won't be to keep him very long. Our rge is small, with so little to r in the way of opportunity salary that he will soon be ng to a larger Church. Then we ll be looking for another min-r." This statement, while not e of all Christians in smaller rches, does reflect an attitude spirit toward the work and of the rural Church which is too common.

The 14th General Council of United Church requested "the rd of Home Missions, through Rural Life Committee with er to add, to study regionally question of rural depopulation related problems and their ct upon the life and work of Rural Church." These instruc-s were carried out. The com-tee reported its findings and sented its recommendations to last General Council. (P. 160, ecord of Proceedings.") This ort should be studied and its gestions followed as far as pos-e in a campaign to strengthen Rural Church.

Towards Rural Strengthening

What can be done toward this ? Let us consider the first rec-mendation as found on p. 164 Record of Proceedings.")

1. That General Council uest Presbyteries within whose nds are located rural charges urvey the grouping of congre-ions with a view to overlapping waste of ministerial manpower.

(a) That as far as possible al pastorates should be so anged that every minister where cticable will have under his rsight the maximum number of ilies which can be efficiently ved. In the more thickly-settled as—mainly in the Central Con-ences—this would probably be east 150 to 200 families. Every e should be exercised to assure t each minister will have a -time task."

Here is a starting point for a ge number of our Presbyteries. the Presbytery name a com-tee, or better still a commis-n, on the realignment of our toral charge boundaries mak-sure that the personnel include most able ministers and lay-n available and represent the graphical areas of the Presby-y. They should proceed to her all relevant data on all the rges within the district under mination. And then they should mence their task. Keeping in d the fact that almost every n home has a car, that roads open and in good condition for t of the year, that people are ustomed to travelling greater distances for necessities and entertainment, and that rural charges can take in a larger geographical area, let this group consider every possible arrangement. These are days that call for daring and constructive proposals for the good of the Church.

Arnold Kidson Photo

Spring Beauties.

One Presbytery Acted

This may sound like a pious hope. And yet several Presbyteries have already acted along similar lines. Over a period of four or five years, one Presbytery in Ontario has been working at this task and has reached its goal. With what result? Three pastoral charges have been eliminated, and if the final recommendation is carried there will be four. All the congregations of these former charges have been taken care of in an adequate way even though they have had to accept many changes. Four ministers have been released for service elsewhere in the Church because one Presbytery faced its situation and took appropriate action.

This is not the only result nor is it the most important. Previous to the work of this committee on realignment, many of these charges were "struggling along" from year to year finding it increasingly difficult to come near even the minimum standard of stipend for their minister, and, worse still, having little over for the necessary work of the charge. Since the realignment of pastoral charge boundaries, the new and larger charges are in a healthier financial position. All of them are paying not only the minimum salary but in most cases much more. Better still, these congregations have in most cases been in a position to buy new Church furniture, modernize the kitchens, secure better organs, etc. All of this has created a different spirit among the people. They know that they can now go out and call a minister, offering a salary at least the equal of that paid in the towns; they are able to contribute more to the M. and M. Fund and to other causes beyond their local area, and they have lost some of that inferiority complex.

(Continued on page 26)

THE RURAL CHURCH

"The contribution of the rural Church to the development of Canada is something that has never been fully acknowledged or recognized. It is so easy to forget that we began as an altogether rural nation—that we are still a land, a large portion of whose people are rooted in the soil. A great part of our heritage stems from the influence, teaching and religious inspiration of the country Church. This nation owes more than it can ever repay to those little places of worship that dot our countryside. It will be at our peril and to the great detriment of our land if we fail the rural Church, or if by indifference, lack of vision and understanding we permit it to lose its place of leadership among such a large section of our population."

From "Lakes to Northern Lights"

Committee Makes Plans

MALCOLM C. MACDONALD

The Rural Life Committee of the Board of Home Missions has a special responsibility for promoting and sponsoring movements that will strengthen and improve the ministries of the Churches in the rural areas. It is a large committee with representatives from all the Conferences of the Church. The Secretaries and Superintendents of Missions are also members. The Chairman, Rev. J. M. Boyd of Bolton, Ont., is one of our ablest and most successful rural ministers.

A glance at the agenda of this committee reveals the range of its interests and the importance of its task. Here are some of the decisions arrived at and movements initiated.

(a) The preparation of the Order of Service for Rural Life Sunday (May 17). For many years a programme of this kind has been provided and the Order of Service has always been prepared by a rural minister. The Board of Home Missions makes these programmes available free of charge. The increasing demand for them indicates that they are meeting a real need. This year's Order of Service was prepared by Rev. J. Allison Fraser, River Hebert, N.S.

(b) Another valuable item of literature to be issued by the Board of Home Missions in 1953 will be an Analysis of the Decennial Census to reveal some of the things that are happening on the Canadian scene. This Analysis will be made by Dr. George Dorey, Secretary of the Board, who has given comprehensive study to this matter—especially as it discloses trends in certain areas that are bound to affect the work of our Churches.

(c) By arrangement with Garrett Biblical Institute, Evanston, Illinois, four scholarships are made available annually to rural ministers of our Church to attend a five-week course for Rural Leaders. The Board of Home Missions, through its Rural Life Committee, augments these scholarships so that the cost of travel and other expenses are practically cared for. The committee confirmed the appointments for this year. They are Rev. A. E. Larke, Springville, Ontario; Rev. A. F. Gardner, St. George, Ont.; Rev. A. D. Stade, Fillmore, Sask.; and Rev. H. P. Marston, Lacombe, Alberta.

(d) Allocations were also voted to assist in carrying on short Rural Life Conferences in Newfoundland, the Maritimes, the Lorrain Fellowship in Northern Ontario, St. Andrew's College, Saskatoon, and in St. Stephen's College, Edmonton.

The Department of Agriculture of Ontario sponsors annually an excellent five-day Course at the Agricultural College in Guelph for

(Continued on page 26)

"Country Parson"

H. D. RANNS

"In spite of the fact that fully two-thirds of the charges of The United Church of Canada, the largest of the nation's Protestant denominations, are rural; and in spite of the fact that most rural ministers spend most of their ministry in rural pulpits; and in spite of the fact that an increasing number of students for the ministry are coming from the cities and towns, without this natural background of life on the farm—theological curricula have too long been drawn up as if all charges were urban and all Churches well equipped."

This is one of the most pertinent statements in the book **Country Parson** by Rev. George Morrison. Mr. Morrison read the book on **The Horse and Buggy Doctor** and thought there should be one on the work of the country parson. This is the book he wrote—I think it is the first **in Canada** on that subject. It is a subject worthy of discussion, and this book deals with it in 140 pages of attractive matter. It is my hope that it will be very widely read, especially among the "country parsons" themselves and those who are likely to be such in the years to come. It will do them much good and contribute greatly to their understanding of country life and country people.

Mr. Morrison was very well aware of the fact that rural Church work and rural people have been the victims of a plague of inferior status in relation to the city. "For two or three generations the country Church has suffered, along with rural people generally, from an inferior complex. . . . The Church suffers from a wrong relationship between rural and urban people and a wrong evolution of rural life. That situation must be corrected. . . . That is today, I believe, the most significant challenge to the rural Church and the country parson." He instanced the way farmers speak of themselves as "just farmers."

In regard to the work of the country parson, the author emphatically stated that the most important qualification is a love for the countryside and for its people, a loyalty to those people that will drive him to the defence of their position and the solution of their problems. To that, he added the possession of a country common sense, a most needed grace. He must be with his people in their personal and family matters — if he neglects that, woe to him! Rural people move very slowly, to which Mr. Morrison made the surprising comment, "This is one of the strengths of rural society."

The Late Rev. George W. Morrison

"Going a-milking"

With all his love for the country and its people, the author knew the disadvantages of the life in a country Church — too often, an uncomfortable manse, an inadequate library, inadequate Church building facilities, the funerals in the winter time ("something should be done to relieve the bleakness and the hardships of winter funerals in country cemeteries"), the quarrels in families, and the lack of lay leadership in Church matters.

And yet, in this book Mr. Morrison made out a good case for the country parson. He told about the gracious kindness of the rural people. He himself was 13 years in the rural charges of Wyevale and Waverley before he died at the age of 41 years. He certainly believed that rural life was the best kind of living. Mr. William H. Cranston, of the **Free Press Herald** of Midland, Ont., says in his introduction, "He gave of himself fully, and, while he died young, none can say that in those years he did not accomplish far more than most of us are permitted to do in three score years and ten."

In this discussion of the life of the country parson, Mr. Morrison tells of the highlights of his life, the Annual Meetings, the Fowl Suppers, the Anniversaries, the Thanksgiving and the Harvest Home Festival, the celebration of Easter and Christmas in the country, and there is a chapter on "Look on the Fields"! "It is the symmetry of farm fields" which moves him greatly. And the chief of all work of the country parson, as of his city brother, is the leading of the people in the worship of God and sending them out with a sense of mission for themselves and for others.

Country Parson, by Rev. George W. Morrison. Edited by William H. Cranston. (Toronto, The Ryerson Press.) $3.00.

In the May 1st issue the price was inadvertently given as $2.50.

Study Residence

Authorization to the Executive to set up a committee to study the question of promoting a residence for student candidates for the ministry at the University of Western Ontario, as well as other financial assistance for them, was one of the first actions of the **Middlesex Presbytery Council of United Church Men,** organized recently in Dundas Centre Church, London, Ont., with Mr. Stephen V. Ponton, President.

Mr. V. S. Baker, Chairman of the Presbytery's Lay Association, stated that 40 of the 46 charges in the Presbytery were represented on the Council. The purpose of the new group is to "spearhead activity" of United Church men. Speeches and discussion indicated desire to stimulate and co-ordinate activities of Men's Clubs in the individual Churches and promotion of worthwhile programmes.

Rambler's Column

The Functional Church

VICTOR FIDDES

The other day I asked an archi tect what a functional buildin was. He told me that he though it was a building the parts and th whole of which served the pur poses for which the building wa erected.

Applied to Church design I tak it that a functional Church woul be one whose various parts ade quately serve the requirements o public worship. The communio table or altar would be central t the attention of the worshippe the minister would be seen an heard from whatever point h ministered, the choir would advan tageously lead the praise withou giving the impression that it ha taken charge of things, the win dows would let in light, and th surroundings generally would b conducive to an institution pos sessed of historic consciousnes Special considerations such a location and prominence of pulpi and treatment of table or alta would be determined by the doc trinal and liturgical requirement of the congregation rather than b the whims of the aesthetes.

Thus defined, functionalism i simply the sensible arrangemen of the parts in relation to the pur pose of the whole. It isn't simpl an architectural and engineerin achievement. A Church construc ed of plate glass and exposed stee is not necessarily functional.

Perhaps the most functiona Churches that were ever built wer those that were constructed in th eastern empire in the fourth cen tury A.D. The Christian communit had come to possess by this time a intelligent concept of worship, an the peace of Constantine afforded the opportunity to build. But th Church still didn't have the mean to go all-out on elaboration (th kind of Churches which Constan tine himself built were the excep tion, rather than the rule!). Th Churches that were erected in th early fourth century were, for th most part, simple oblong struc tures, well-proportioned, followin the Basilican plan. The apse wa at one end, and an ample narthe at the other. The bishop preside where he could be seen and hear and the Holy Table stood betwee him and his people. No ornamen was used on the exterior of th building, and the decoration with in was restrained and meaningfu

The modern Church cannot, no is it desirable that it should, recap ture in copied form the artisti expressions of another age, bu the principles of proportion an restraint which were so admirabl enunciated in early Church con struction might profitably be em ployed in modern Church design It would be helpful, in any case if modern architects would inform themselves of the early achieve ment.

J. V. Dow (left) is official cook for the St. John's Men's Club in Windsor, During the past winter he has prepared the monthly dinners, which have uded everything from sauerkraut to gingerbread. Chief carver, Rev. Garland oks (also a good preacher), is seen admiring the result of his handiwork, their efficient President, Norman Campbell (right) is inspecting the work.

en's Conference ne 19th to 21st

he First National Conference Inited Church Men will be held Elgin House, Muskoka, Ontario, e 19-21, with Dr. Elton True- od as theme speaker.

Lecognized as one of the fore- t Christian leaders of the ld, Dr. Trueblood has a sharp sage for laymen. His recent k, **Your Other Vocation,** has pired the theme of the Confer- e: "Christ in Your Daily Life." he chairman of the Conference nning Committee, Howard R. s, states that plans have been efully laid and that 200 men, resentative of Churches from coast to coast, are expected to attend.

In addition to Dr. Trueblood, other leaders will include, Walter B. Cowan, Q.C., chairman of The National Committee of United Church Men; W. H. Goodwin, author of **Evangelism Through Your Vocation**; G. Brydon McCrea, President, National Council of A.O.T.S. Clubs; Ivan C. Robison, Calgary, lay representative of the United Church at the Lund Conference on Faith and Order; Wm. White, who will lead the singing, secretarial and lay representatives of various Church Boards, and several others.

Additional information about the Conference may be secured by writing Ralph C. Young, The National Committee of United Church Men, 507 Wesley Buildings, 299 Queen St. W., Toronto.

Elton Trueblood, Professor of osophy at Earlham College, Rich- nd, Indiana, will be guest leader he first National Conference of ted Church Men to be held at gin House, Muskoka, June 19-21.

Mr. Young Visits Maritime Groups

During a recent field trip to the Maritime Conference, Ralph C. Young, Secretary of The National Committee of United Church Men, visited groups in ten different centres and shared in a variety of meetings with nearly a thousand different men. He reports that local Church groups are growing in number, Presbytery men's councils are being formed, and plans are laid for the First Maritime Conference of United Church Men to be held at Berwick this summer.

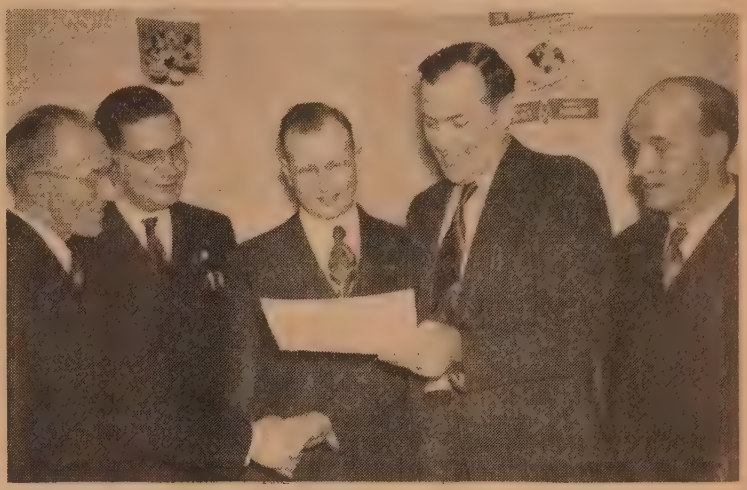
At a special meeting of Halifax Presbytery Council at the home of President Jack Duckworth, General Secretary of the local Y.M.C.A., it was reported that there are now men's clubs in practically all United Churches in the city, and a growing number in other Churches of the Presbytery. In Dartmouth, where the men formed a separate Council about a year ago, President Frank S. MacDonald reported a successful year during which three general meetings had been held. In both Halifax and Dartmouth representatives of clubs told stories about a wide variety of worthy projects being undertaken in their Churches.

Fred Morrison, genial Director of The United Church Community House at Whitney Pier, welcomed President Bruce MacDonald and the Sydney Presbytery men who came from many towns and cities in that busy coal and steel area. In a special ceremony an Enrollment Certificate was presented to the new Men's Club of Trinity United Church. Organized only two months ago, this group is already discussing the possibility of undertaking, as a project, the construction of a much-needed Church hall.

In addition to these meetings and those held at Pictou and Windsor (see pictures) very fine gatherings were held in five other Presbytery areas. During the visits of the United Church Exposition in Fredericton and Saint John splendid rallies were held. At Truro, Presbytery Chairman Irving Cornell, a layman, welcomed one hundred men at a meeting in the new hall of First United Church. Dinner meetings in Yarmouth and Chatham were well attended.

There is evidence of strong new growth in men's work in the Maritimes. Men's Clubs, Brotherhoods, and Associations that have been established for many years are strengthening their programmes, and new groups are being organized in several Churches.

United Church Men in the Maritime Conference



The Men's Club of Pictou, N.S., United Church received their Enrollment Certificate at a Presbytery Men's Rally recently. Shown above are the officers, left to right: George Jewerr, Vice-President; Arnold McKean, Secretary; Rev. A. H. Moore, Hon.-President; Allison MacKnight, President; Martin Munro, Treasurer.

The Men's Club of First United Church, Sydney, N.S., recently sponsored the operetta "Iolanthe." Shown on the stage of St. Andrew's United Church Hall above are four members of the choir who took leading parts. Left to right: John Walker, bass; Edgar Wright, baritone; Mrs. Jack McGibbon, soprano; Fred Scott, tenor. The First United Church was burned last year, and the congregation are planning to rebuild soon. As their special project the Men's Club will buy the organ. The production of "Iolanthe" added over $300 to their fund.

CHURCHES

Briercrest Church.

Briercrest (Sask.) Church, Rev. James McMurtry, minister, on Sunday, April 12th, reopened the renovated Church and held Dedication Services. The minister conducted the service, assisted by the Rev. J. Wilkinson, Chairman of the Moose Jaw Presbytery; also Rev. Bruce Boyd, local Presbyterian minister.

Special music was rendered by the choir and a duet was sung by Mrs. Clare Weddige and Mr. Dale Clarke. Three pictures were presented for dedication, a gift from the Sunday School, by the superintendent, Miss Ruby Horton. The Church was filled to capacity. Rev. J. Wilkinson has been invited to succeed the present minister at the first of July, 1953.

Mr. McMurtry, who came to Briercrest in 1950, has been energetic in speeding the work of rehabilitation, and has encouraged and directed the work, assisted by a building committee.

The congregation marks the 40th anniversary of the first dedication during this month.

New Plans

Islington (Ont.) Church, Rev. Stewart B. East, minister, one of the oldest congregations in the province, is keeping pace with growth in fast-growing Etobicoke. On March 13th they launched a $150,000 campaign to add a Sunday School wing to the new Church structure which was completed just three and half years ago.

With accommodation in the new Church for only a third of the potential Sunday School enrollment, overflow classes are being held weekly in nearby Islington Public School. By early 1954, the Church officers hope to start construction of the new wing which will add a dozen class and meeting rooms and two new transepts. The latter will increase Church seating accommodation by about 30 per cent. A Loyalty Rally on March 13th opened the new campaign. Six teams of 42 members each were organized to cover the Church's 1,200 members, and 12 women's telephone teams of 10 women each. The canvassers had pledged their own contribution before starting out. The result was beyond their highest expectations.

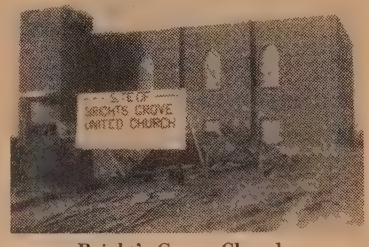
Islington United Church's present site on Burnhamthorpe Road is just south of the Islington Golf Club. The structure was opened Sept. 18, 1949. It cost $325,000 to build. Of this amount, $100,000 still outstanding is secured by bonds which members of the congregation posted themselves.

Trinity Church, Invermere, B.C., Rev. A. A. Burnett, minister, opened a new Sunday School Hall recently, Rev. Millard Alexander, Secretary of Kootenay Presbytery, presiding. The occasion was sponsored by The Evening Circle of the W.A., and a musical programme was followed by refreshments.

Invermere Church.

The minister paid tribute to The Evening Circle for the effort they had made in financing the new hall.

Bright's Grove (Ont.) congregation on Sunday, March 15th, held the first service in their new Church, the interior of which has yet to be completed. The sod was turned for this fine modern Church Oct. 4th and work started on the basement Oct. 15th. The exterior work was done by contract, while most of the interior work will be done by volunteer labour. With members doing much of the work, and through wise management, this 2-storey brick veneer Church valued at $40,000 to $50,000 will be built for about $25,000. The work here was started by Jack Beaton, Sarnia, summer supply, who preached in the Bright's Grove school May to September, when Rev. J. T. Clark was appointed by Presbytery as permanent supply.



Bright's Grove Church.

A Growing Church in a Growing Nation

Annual Report of Board of Home Missions

J. LENG, Associate Secretary, Board of Home Missions

The Board of Home Missions concluded its annual meeting on April 16. Throughout the three days of its sessions, there was a note of urgency as plans were laid and strategy developed for missions in an expanding nation. Behind the reports and findings of committees, which met every day for ten days preceding the annual meeting, the strength and wide sweep of this Board's activities was revealed.

Graphic Reports of Growth

The Superintendents of Home Missions opened the first session with graphic accounts of a growing Church amid a growing Canada. The Board members became aware of new horizons of opportunity for the Church and the imperative need to strengthen and consolidate work already established. Indeed, this was the theme of each Superintendent as he reported on Home Missions in his area. **Dr. H. M. Dawe** of Newfoundland presented a vivid picture of a shifting population as people sought employment in the new areas of the province's expanding industrial districts. The Church is confronted with a pressing task in taking its ministries to people in these new centres. At the same time, it is becoming increasingly difficult to provide as adequate a ministry as we should like for the thousands of folk who are still living along the coastal fringe where charges have anywhere from three to ten appointments. **Dr. W. S. Godfrey** proclaimed the same theme as he portrayed the growth of the Church's work in urban centres, and the new work soon to be opened at Murdochville, sixty miles from Gaspe, Quebec; and the possibilities before the Church as a result of the discovery of very large mineral deposits within the vicinity of Bathurst. **Dr. J. I. MacKay** continued the story of this new chapter in the Church's history with a vivid account of the United Church's work at Seven Islands and in the camps of the great iron ore discoveries of Labrador. Rev. Robert Shorten covers a far-flung charge by plane, train and jeep. **Rev. J. C. Torrance** took up the story and spoke of the "fantastic" growth on the fringe of Toronto and plans for new expansion. New causes have been established in all these areas with sites obtained or being negotiated for in others. **Dr. S. B. Stokes** of southern Ontario continued by stating new Church extension is developing all over the area. We are operating, he declared, in nine new places and planning the completion of older units in two others. New buildings are being constructed in nine more places with ten new sites awaiting development. **Dr. C. H. Best** of Manitoba spoke of continued growth Winnipeg, Beardmore, Red La and Atikokan. The Church a manse are being moved by tract train from Sherridon to Ly Lake, a distance of 150 miles. **Robert Hall** of northern Saska chewan carried this story to t Arctic rim with his descripti of the opening of the work Uranium City, "the hottest squa mile of territory in North Ame ica." Plans are already under w to have an ordained minister se ing here this summer. **Rev. R. K. Elliott** of southern Saskatch wan, although speaking of expa sion in urban centres, issued timely reminder to the Church the need for a rural ministry. report of the Rural Committee the Board is on page 13 of th issue.) Mr. Elliott emphasized th the Church must not be satisfi with a "two-year pastorate." **Thomas Hart** of Alberta describe a survey trip into the far north Hay River and Pine Point, sit for new work in the future. Bo Calgary and Edmonton have esta lished many new causes and bu new Churches. **Dr. W. P. Bu** closed the story of a growin Church in a growing Canada wi his announcement of plans to r open work on the West Coast Vancouver. The **Melvin Swarto** with its captain and missionar Rev. Roy Rodgers, will take ov this work on July 1, 1953. speaking of Vancouver, Dr. Bu declared that new housing are are hurling their challenge at every day. He focussed our atte tion on the huge Alcan develo ment at Kitimat where anoth community is rising rapidly. D to the shortage of ministers, t missionary at the Indian Villa of Kitimat will continue to ser this project for another year.

Church Extension Accelerates

With this story of expandi horizons of need and opportuni before it, the Board was encou aged to receive a report of acce erated progress in the Nation Campaign for Church Extensio The National Committee met pri to the Board, and representativ from across Canada spoke achievements and progress in the areas. Later, Dr. M. C. Macdonal Chairman of the National Co mittee, reported a total of $1,38 000 in cash and pledges had be received towards an objective $3,300,000. Seventy Presbyteri were already actively participati in the campaign.

Our Student Missionaries

The Board received the repo on the work of our student mi sionaries with profound gratifi tion. The importance and size this work was seen in the budg which for 1952 reached a total $166,000. The effectiveness of t ministry of these young men a women who serve an average twenty weeks in the summer ca not be overemphasized. In 1952, total of 750 were received in membership and 1,152 baptism were reported. Two hundred a thirty students were appointed mission fields for 1953.

Immigration

ıcreased activity in the Church's istry to the immigrant was ɔrted to the Board. Dr. A. S. ray, Port Chaplain at Mont- , has been very busy meeting ts and supervising this work at ifax, Montreal, Quebec City Saint John. Port Workers at lifax and Montreal continue ır vital ministry in welcoming rcomers to this land. New liter- re for use among immigrants been prepared in several guages and is proving to be of stance to local ministers and nigrants. The Woman's Mis- ıary Society, on the recom- ndation of the Board of Home sions, has appointed another nigration Worker to the Tor- ɔ area. Mr. Alex Maclaren has ı successful in placing a number refugees in various types of ɔloyment, and British youth on ns. Mr. Maclaren is now serving Board only part-time, having ı appointed Director of Settle- ıt for the Canadian Council of rches.

reased Salaries, Travel Grants and Car Depreciation

he Board expressed gratifica- in being able to increase sal- s to the scale recommended by last General Council. The fol- ing is the scale for the various egories:

ied Ordained—	
ith unfurnished house	$2,750.00
ith furnished house	2,700.00
e Ordained—without house	2,550.00
ith house	2,500.00
ied Lay Supply	
vho attended Lay School)	2,400.00
Others)	2,300.00
le Lay Supply	
vho attended Lay School)	2,200.00
Others)	2,100.00

Grants for travel and car depre- ion were also approved. These ge from $200 to $900.

ew Appointment

iss Catherine McKeen has been ointed by the Woman's Mis- ıary Society as Secretary for ınger Groups. She succeeds Miss ve Sparling, who is now Secre- y for Children's Work for the rd of Christian Education.

Miss McKeen, whose home is Sherbrooke, Nova Scotia, is a duate of Mt. Allison University. er two years in war work and years of High School teaching, s McKeen entered the United

Miss Catherine McKeen.

Church Training School, graduating in 1950. During her course she served on a summer mission field. She was appointed as a W.M.S. community worker to Newcastle Mission, Newcastle, Alberta, where she has given outstanding service, including youth and children's work.

As the Secretary for Younger Groups, Miss McKeen will have responsibility, under the direction of the Home Organization Committee, for promotion of the Society's programme among young women and children in Mission Circles, Affiliated C.G.I.T. Groups, Mission Bands, Affiliated Explorer Groups, and Baby Bands, whose membership is now approximately 150,000.

Painting Presented

At the annual dinner of the United College Graduates' Association, held in Winnipeg on April 9, a large oil painting was presented to the College in memory of R. "Gerry" Riddell, a graduate in Arts of class 1929. Gerry, son of the late Dr. J. H. Riddell, who was Principal of the College for many years, was a distinguished Canadian, and was Canada's permanent delegate to The United Nations until his untimely death in 1951. The painting, which is to hang above the fireplace in the reading room, was presented by Doris Hunt on behalf of members of class 1929 and friends, and accepted for the College by Dr. W. C. Graham, Principal.

PEOPLE

Courtesy "The Ottawa Evening Citizen"

Completing 25 years as treasurer of the Sunday School of Stewarton United Church, Ottawa, Daniel A. Darragh of 80 Arlington Avenue, Ottawa, Ont., was honoured by the Church congregation on his retirement from office on Sunday, April 5th. He was presented with an engraved silver tea service, and Mrs. Darragh received a bouquet of flowers. Participating in the presentation were, left to right: Harold McLeod, Sunday School Superintendent; Mrs. Darragh; Rev. F. S. Milliken, D.D., minister; Mr. Darragh, and Miss Mildred Cole, primary superintendent.

To the Rescue

Rev. A. G. Donald, minister of St. John's Church, Stratford, Ont., was forced by sudden illness to relinquish his work for several weeks. To the rescue came ministers and laymen, and the services through Easter as well as the pastoral duties were cared for. Rev. F. M. Faist, minister of Centennial Evangelical Church, conducted all but one of the morning services, and others helping out were Dr. Charles Leslie, Emmanuel College, Rev. Alfred Grey, D.D., Miss Marion Donald, Mr. E. J. Smith, Clerk of Session, The St. John's Choirs, under Gordon D. Scott, A.C.C.O., The Happy Couples' Club, Dr. U. Laite, Rev. Fred Stride.

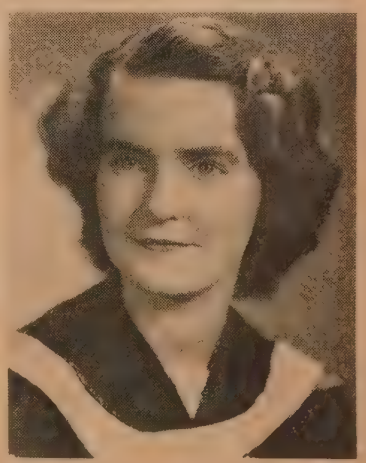
The Official Board, on hearing of the minister's illness decided both Mr. and Mrs. Donald should go south for a holiday. Mr. George Thompson, Chairman of the Committee of Stewards, and Mr. James Galloway, Church Treasurer, visited the parsonage and presented two airway tickets to Daytona Beach. They appointed Mrs. E. J. Penny to assist Mr. Donald in the work of the large and growing congregation.

While they were away, the Woman's Association planned a surprise, installing an oil furnace in the parsonage.

Mr. Donald has returned much improved in health, and very appreciative of the work of those who came to his aid.

Scholarship

Miss Lois Neilson, Director of Christian Education, Canadian Memorial Church, Vancouver, B.C., has been awarded the Kaufman Scholarship of $1,000 for a year's study abroad. A graduate of the University of Alberta and the United Church Training School, Miss Neilson plans to study in Great Britain and to visit ecumenical centres on the continent.



Miss Lois Neilson

A Red Letter Date

T. E. HOLLING, Victoria, B.C.

Put a red circle around Sunday, May 24th, on this 1953 Calendar. On that day we celebrate four events of outstanding importance.

1. It is Whitsunday when we commemorate the Day of Pentecost. The average Christian is familiar with the record in Acts 2 of what took place in the Upper Room in Jerusalem where 120 believers were assembled to wait for the fulfilment of the promise made to them by their Ascended Lord that they would be filled with the Holy Ghost not many days hence. It was on the morning of the tenth day of waiting that the promise was fulfilled. Reams have been written on what happened at Pentecost. One of the early Fathers described it as the "**Dies Natalis** of the Holy Ghost." Just as God the Father appeared at Creation, and God the Son in the Incarnation, God the Holy Ghost appeared on the day of Pentecost to carry into effect all that Christ had accomplished for man's salvation.

There have been periods in the history of the Christian Church when the Holy Spirit has been acknowledged as God in action and the work of God has been revived. There have been conspicuous instances of individuals who have been inspired by yielding to the action of the Holy Spirit to become leaders of spiritual movements of a far-reaching order.

2. The conversion of John Wesley. John Wesley was a young Anglican cleric of High Church tendencies, who tried by a rigid discipline of his body and a zealous activity in good works to find peace of soul. When about at the end of all his efforts he chanced to be in a Moravian meeting in Aldersgate Street, London, England, listening to a lay preacher reading Luther's introduction to The Epistle to the Romans, and a strange power took possession of him. He describes what took place in the words: "I felt my heart strangely warmed." It changed the direction of his life. It was the means of his kindling a fire in England which has spread to almost every part of the world. It has been finely said, "When John Wesley's heart was strangely warmed the moral temperature of the whole world went up."

Every branch of the Methodist Church will commemorate the conversion of Wesley on Sunday, May 24th, for on that day in the year 1738 a cold formalist became a flaming Apostle of Jesus Christ.

3. The birthday of Queen Victoria, May 24, 1819. We commemorate it as Empire Day. The Empire had sunk to a low ebb in the reign of her predecessors, the four Georges. Her coming to the throne was like the pouring of clean blood into the stream of British national life. She gave her name to one of the most glorious eras in British History. The so-called Victorian age was marked by the flowering of British life just as remarkable as the Elizabethan age.

It seems to me unfortunate that our Government has changed from May 24th to the Monday before that date as the annual holiday for the Queen's birthday. The 24th as it has been popularly known in Canada has been the first occasion of the year when a real national holiday could take place.

Taking place on a Sunday this year, we should give all our services a patriotic spirit untouched by the spirit of war.

4. Another great event took place on May 24th—the invention of telegraphy by Samuel Morse. He persuaded the United States Government to put up a line of wire between Baltimore and Washington, D.C., and on May 24, 1844, sent across the wire the words "What hath God wrought."

One recalls that one of the effects of Pentecost was that every nation represented in Jerusalem heard the apostles declare in their own language the wonderful works of God.

First by wire, then by wireless, the nations afar and near can speak with each other. The world has become a vast whispering gallery. We have to take special precaution now if we do not wish another nation to know what we are saying. We make our national codes as mysterious as possible, but men and nations break through and divine the secret and catch the message not intended for their ears.

Pentecost, Methodism, Empire Day, and Wireless have one thing in common—to tell out the message of spiritual power, evangelical experience, patriotic freedom by a world-wide communication.

What hath God wrought? He has made man His comrade and His servant in filling the world with the good news of salvation.

What hath God wrought when he converted John Wesley? He has made the message of universal salvation the hope of the outcast and disinherited; that the world might taste and see the riches of His grace.

What hath God wrought in founding the British Empire on the broad foundations of freedom, of democracy for all races under her sway?

What hath God wrought in telling to the world by every means of communication that He loves them and waits to receive them again into His fold and family?

Go out everywhere on this Sunday, May 24th, 1953, in Pentecostal fervour, evangelistic zeal, democratic equality, and with a speech that tells in eloquent tones o'er the world far and wide that God is everywhere beseeching men to be reconciled to Himself.

The Christian Church in New China

EARL WILLMOTT

II

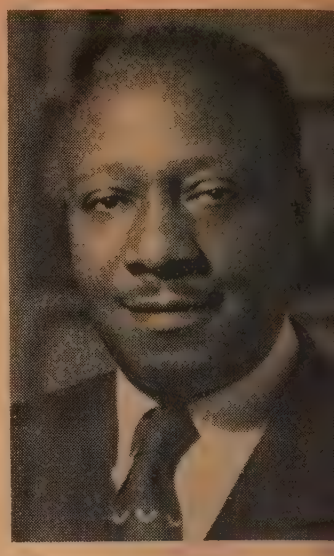
Some churchmen in the United States and Canada have misgivings about the Christian Church in China because they have heard that Chinese Christians have come to have faith in and give support to the Communist-led People's Government. Many people in our countries feel that unless a Christian opposes Communism he cannot remain a Christian. But Chinese Christians say they cannot oppose Communism, because, they say, they accept the criterion of Jesus: "By their fruits ye shall know them," and they find those fruits, by and large, good.

There have been, and probably still are, policies and actions of the Government which have made Chinese Christians uneasy and disapproving. Some of these have been corrected. For instance, in 1950 taxes on Church property were heavy, but since 1951 all Church property, including Church offices and pastors' residences, as well as Church buildings, have been tax free.

Many urgent problems were left to the Chinese people by the old Kuomintang regime. The Communist Party of China have provided solutions, and have led the people in action to attain them. Here are a few examples of some of the more important problems.

For a number of years previous to the final collapse of the Kuomintang Government, inflation had brought anxiety and misery to the Chinese people. (For what one **yuan** would buy in 1939, it took 600,000,000,000,000 in 1949 just before KMT paper money finally disappeared.) Students would leave home with enough money for the term's expenses and find when they arrived at the University that they had enough for only half. Members of the faculty would grab their salary on pay day and rush off to buy food and goods, using up all their money at once before it deteriorated in value. More than once ricksha pullers collected fares at the rate for rice that day, only to find the next morning when they went to buy rice that the price had doubled. That caused rice riots. Within four months after the turn-over, inflation was checked, and prices began to come down. Since that time the Chinese people have enjoyed a stable currency, and rising real wages.

Most of the peasants of China, who constitute around 80 per cent. of the population, lived in severe poverty, ground down by high rents and exorbitant interest rates, having sometimes to resort to selling their daughters as slaves or prostitutes to landlords, or face starvation. Land Reform was the answer of the new regime to this problem. I have talked individually with eight Christians, including four clergymen, who went out for the three-months period on a Land Reform team. They all felt that the actual distribution of



Dr. James H. Robinson, founder a pastor of "The Church of the Mast in New York, will speak at the pub session of the Dominion Board of t Woman's Missionary Society on M 27 in Sherbourne St. Church, Toron at 7.45 p.m. His address will be on t theme "Journey Beyond Boundarie

the land, so that every person, and young, male and female, g an equal share in his or her o name, was important in increasi production and raising the stan ard of living and giving the peo a sense of personal dignity. Mo important still was the new sen of being their own masters, a the new attitude that led them work together co-operatively the common good within both t family and community, and apply truly democratic procedu to the control of their village a township affairs.

The Anti-Corruption Campaig

Chinese society had been ridd from top to bottom with corr tion, bribery and "squeeze." Th had become almost the accep "thing to do." The Chinese Co munist Party in January 19 appealed to the people to elimin all these corrupt and dishon practices, to clean them out r and branch. It led an intens anti-corruption campaign, beg ning within its own ranks. It w carried out through all the sm groups across the country. Ev person in China is in a sm group, so participation in the ca paign was nation-wide. In small group I saw it at first ha Each person was asked to mak clean breast of all his past wro doings. Everyone frankly and fe lessly accused anyone he thou had been guilty.

Sometimes the accuser, throu over-zeal or spite, made accu tions based on nothing but s picion. While these were be checked, and until he was clear the accused often underwent good deal of mental sufferi There were some among accused who could not endure loss of face, and decided t suicide was the easier way Either they were accused of so thing of which they were

(*Continued on page 24*)

WOMAN'S ASSOCIATIONS

ne Way to a etter W.A.

RIS E. M. COOPER

Iow can we make our meetings e effective? Wherever you find uccessful group, one common nent is always present. It is a magic formula for the meet- that is needed. Programme erials are important but not damental. Behind the whole ade of our work you will find cess or failure depends most of upon leadership.

Who Is Important?

eadership is a subtle relation-. It is not always the aggres-, driving type of person that vides the best leadership. One the most important things a ler must recognize is that every nber of the group is just as ortant as the leader. Perhaps is one of the reasons Jesus gested a little child may lead

Ve must not seek for leadership hat we will feel more impor-. And on the other hand we t not run away from leader- responsibilities because we afraid of failure. Leaders ays make mistakes. But if lead- ip fully shares responsibility, ess and failure will be impor- elements in the fellowship of whole group.

Common Tasks

he art of leadership is partly relaxed ability to use good mon sense and practical judg- t in each situation. A demo- ic spirit is more important n a legalistic knowledge of the s of order. However, every ler will want to improve, and ed, it is this ability to keep wing, and see new viewpoints, helps to make one a leader. we learn to "feel the sense of meeting" and discover the mon purpose of the members can give better leadership at n meeting.

Who Is a Leader?

we study the regard Jesus for every person we may find ue to this question, "Who is a er?" Who are the leaders in r W.A. group? Be careful as think of your answer. You immediately think of your ident and other officers. But carries the responsibility? Is onsibility shared by all mem-? Good. Then all are leaders. ideally every member of a istian fellowship has an im- ant responsibility, and every nber is in a real sense a leader. s the supreme art of Christian ership fully to share all deci- s and indeed all opportunities. s leadership is shared by all nbers of our fellowship.

Learn More

We can always learn more about leadership. Some Conferences and Presbyteries have taken the initiative and have done splendid pioneering. Manitoba Conference W.A. is promoting for the second year a "W.A. Leadership Education Camp" at Clear Lake in Riding Mountain National Park, to be held Sept. 8, 9, 10, 1953.

Hamilton Conference of the Woman's Association and the Woman's Missionary Society of the United Church held its "Seventh Annual Conference for United Church Women" last June at McMaster University, Hamilton, Ont. This fellowship has always proven to be a very enriching experience both spiritually and educationally.

A few Presbytery W.A.s have held "One Day School for Leaders" and have reported them to be stimulating, creative and very worthwhile.

"Training for More Effective Leadership" is a twelve-page leaflet produced to help Woman's Association groups with this important phase of our work. A copy of the leaflet may be secured by writing The Dominion Woman's Association Council Office, 299 Queen St. West, Toronto 2 B, Ont. Please enclose ten cents.

ANNUAL MEETINGS

HIGH RIVER (ALTA.) PRESBYTERY. The 9th annual meeting of the Presbytery was held in High River in April, the retiring President, Mrs. D. Anderson, presiding. The new President is Mrs. W. C. Johnson of Claresholm. The guest speaker was Mrs. Corbelt, a Vice-President of Alberta Conference, her subject was "Know Your Church."

NIAGARA (ONT.) PRESBYTERY. The 6th annual meeting was held in April in St. Andrew's United Church, Niagara Falls, Ontario, the President, Mrs. D. D. Kinsman, in the chair. The Dominion President, Mrs. J. L. Halpenny, was guest speaker, taking the subject "Christian Family Life." A highlight of the meeting was the presentation of an illuminated certificate honouring the enrollment of all local Woman's Associations in Niagara Presbytery. Mrs. A. E. Livingston, President of Hamilton Conference, installed the newly-elected officers headed by Mrs. M. C. Aikens of St. Catharines.

HALIFAX (N.S.) PRESBYTERY. The 2nd annual meeting was held in St. John's United Church Hall in April, presided over by the President, Mrs. C. B. Smith. The newly-elected officers were installed by Rev. Grant MacDonald, the President being Mrs. A. C. Hawkins. The guest speaker, the Very Rev. C. M. Nicholson, D.D., spoke on the possibilities of the Woman's Association work and commended it specially on the improvements being made to the Church manses. Mrs. Nicholson gave an encouraging report on the United Church Training School campaign. The members feel Halifax Presbytery is now on a very strong footing after a small beginning.

OTTAWA (ONT.) PRESBYTERY. In the ladies' parlor of Parkdale United Church, Ottawa, the annual Presidents' Tea was held. Mrs. H. J. Jackson, President of Parkdale W.A., and Mrs. Leslie Davis, President of Ottawa Presbytery, received the guests. A devotional Easter Message was given by Mrs. F. R. Harback. A short business meeting was presided over by Mrs. L. Davis.

ROCK LAKE (MAN.) PRESBYTERY. The annual meeting was held in April in Deloraine.

PETERBOROUGH PRESBYTERY W.A. at its 16th annual meeting in St. James' Church, Peterborough, had women elders from the various Churches assist in the Communion Service. Mrs. C. Bell, retiring president, was presented with a Life Membership Pin. Mrs. H. Rose, Toronto, gave the address and conducted the installation of the officers. Mrs. T. Roth, Lakefield, is the new president.

BRANTFORD. "Women in the Local Church" was the theme of the address at the annual meeting of Brantford Presbytery W.A. by Mrs. Clayton Searle. Mrs. L. W. M. Adams presided. Mrs. D. Feader, Treasurer for five years, was given a life membership.

Among the interesting reports was that on bursaries. It was reported that since its establishment three years ago eight students have benefitted to a total of $550. The Henrietta Cooke Jewitt Scholarship was awarded to two students at the Training School in 1952. In addition, two theological graduates outside Brantford Presbytery were given $200.

HAMILTON CONFERENCE W.A. held its annual meeting in Burlington, Ont., with Mrs. A. E. Livingston, President, in the chair. Mrs. Ralph Mills conducted devotions and installation of officers and gave an address on her work as Community Friendship Secretary, including visiting newcomers. Dr. M. C. Macdonald, Associate Secretary, Board of Home Missions, spoke on Church Extension, and Rev. Aubrey Jones of Melrose Church addressed the gathering on Christian Education.

To Come

WEYBURN PRESBYTERY to hold their annual meeting in May; Manitoba Conference on June 3rd; Sherbrooke-Quebec on June 4th, and Simcoe Presbytery in St. Paul's United Church, Midland, in May.

Progress

The Dominion Council Woman's Association held the April meeting at the Canadian School of Missions, St. George St., Toronto, the President, Mrs. J. L. Halpenny presiding. In March, 274 parcels of literature went out, and 87 parcels were sent in April, totalling 8,714 pieces. In these two months, orders have been received for 51 Life Membership Certificates. Encouraging reports were given of the organization of several new Presbyteries.

Two Conferences Fully Organized

Bay of Quinte Conference is now fully organized since the formation of Renfrew Presbytery with Mrs. W. Watt, President, and Cobourg Presbytery led by Mrs. H. V. Turck.

In Toronto the ten Presbyteries comprising the Conferenee are now all organized, with the organization of Grey Presbytery. The President is Mrs. J. C. MacLeod.

Huron Presbytery has been organized, so London Conference has only one more Presbytery to organize, which will make it fully organized.

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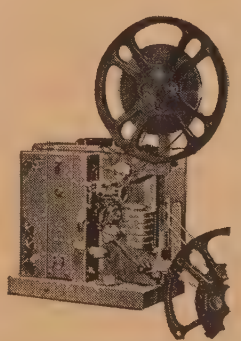

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A Chance To Help

Dear Sir,—A chaplain who has been blind for many years has ministered faithfully to a sanitarium serving patients suffering from T.B. He writes:

"Can **The Observer** be made available to any of the patients I serve?

"There are no families. The people I serve are described as 'persons not connected with families.' Lots of them but no families. The Every Family Plan doesn't touch them.

"Next, no money. We don't take up a collection at a service, but we leave a plate. From all that came in, we put $145.00 into the mission funds of the Church. We couldn't manage a copy of **The Observer** for every person.

"Yet to have some copies in circulation in the hospital would be wonderful. It's an opportunity. Those people would read it all."

What to do? It is not practical to send **The Observer** to individual patients. They are coming and going. The chaplain could, however, distribute copies. Forty copies would serve.

One man who has visited this sanitarium several times has offered to lead off with $5.00. A friend in Hamilton added $2.00. Are there any other takers? **The Observer** will publish the amounts donated. If the gifts exceed $40.00 other similar institutions will be served. As the chaplain says: "It's an OPPORTUNITY."

George A. Little,
Director of **The Observer**
Every Family Plan.

Liquor for Tennis Clubs

Dear Sir, — The Toronto press reports that, in addition to new hotel licenses, the Ontario Liquor Control Board has granted dining lounge and lounge licenses to a tennis club in Toronto. In its application to the game of tennis, this means that the favoured or privileged club will be able easier to finance itself and to add facilities. The tendency naturally will be to make them all liquor-tennis clubs or to eliminate those that are not; so that anyone who wants to play tennis will be exposed to or expected to patronize the sales departments. As tennis players are mostly young people, the ultimate becomes obvious. At that, it is but a further example of the way in which the liquor interests are being permitted to get their grip on sports, all the way from the minor hockey and ball players whom they help to finance in various ways, up to the National League, one of which clubs, St. Louis, was recently taken over by a brewery. The interests are known to have controlled many, but this is the first open case of ownership. With trophies, grants, names, sweaters, sticks, bats, equipment, pictures to be shown to societies, fraternities and service clubs, and in all sorts of ways they have been annexing sport for their own purposes, and now we see them getting assistance from the Liquor Control Board with its granting of licenses to athletic and sports clubs. It is a subtle, stealthy thing they do, but soon they will be all powerful, if they are not that now.

Parent.

Letters

Corrects Misstatement

Dear Sir,—I should like to correct a misstatement in your editorial "Christ in Christmas," in the December 1st issue of **The Observer.**

With reference to the movement "Bring Christ Back to Christmas," you state, "In 1950 students in the Provincial University campaigned vigorously." This was not a Provincial University but the Roman Catholic Mount St. Vincent College for girls, situated about five miles from Halifax. Attempts were made to have the non-denominational universities in the Maritimes erect Nativity Cribs on their campuses, but without success.

Many of us have no desire to eliminate Christ from Christmas, and sincerely deplore the fact that Christmas has become so commercialized. However, in a movement such as this, I feel we should look for a possible deeper meaning than is apparent in its slogan, etc. With its strong emphasis on the Nativity Crib, it would appear that its true purpose is to portray Jesus as a helpless babe—in Mary's arms. This conforms with the Roman Catholic practice of depicting Jesus, either as an infant, dependent on Mary, or as the crucified Lord. It is a well-known fact that the Roman Church has elevated Mary to a position of honour and worship almost equal to that of our Lord. With this in mind, would it not appear that the above slogan might more truly be "Bring (the Infant) Christ Back to Christmas"?

The Nativity Story is dear to all Protestants but we must be watchful lest we be misled by anything which might detract from the centrality of Christ as Saviour, and risen Lord.

Joyce H. Rankin.
Halifax, N.S.

Church Contributions

Dear Sir, — In your Jan. 15th issue of THE UNITED CHURCH OBSERVER, there is an article, "The Church of Christ Today" by Mr. Wm. G. Scott. Mr. Scott seems to take the report of the Montreal *Daily Star* at its face value. We have had similar reports in our local newspaper, and I consider the impression left on the reader to be quite erroneous.

Our Woman's Missionary Society, which represents all too small a percentage of our Church members, alone contributed work outside the local districts, 1951, the sum of $1,019,321.81.

According to the United Chu Treasurer, in the year 1951 average giving for the Mission and Maintenance Fund, for th who were using Missionary Maintenance Fund envelopes, 28 cents per week. Less than o third of the resident members the United Church used the M sionary and Maintenance Fu envelopes. In consequence the av age giving to the Missionary Maintenance Fund for reside members of the United Church the year 1951 was 8.4 cents week.

In our statistical report we h a line entitled "Grand total rai for all purposes." This line in statistical report presumably gi the total of all money raised wit a congregation and its organi tions. When the total for purposes is divided by the num of resident members, the result figure indicates that the 1 average giving per member for purposes is 71 cents per week. "T average giving per resident fam for all purposes was $1.10 week."

I hope that this information m help someone who was as distres as I was.

KATE

An Anglican Viewpoint

Dear Sir,—Being an Anglic I was quite interested by a rec press statement that The Uni Church of Canada is being accu of enticing Anglicans away fr their own Church. My hum opinion is that it is not so m a matter of "sheep stealing," as was called, as it is "volunt departure" on the part of Anglic themselves.

I may be prejudiced, but opinion is that there are no m beautiful forms of service th those in the *Anglican Book Common Prayer, provided they not embellished with whate frills a minister likes to contribu* Our Anglican ancestors knew w they were doing when they set the *Prayer Book* as is!

Unfortunately these days, many Anglican clergymen have very strong leaning towards hi churchism. Such practices give young people, for instance, a v false idea of the true Anglic Church, so much so that they co pare their Church (favourab with the Church of Rome.

. John Houston, Kingston, Ontario, talking with United Church boys at the Apprentice School for Signals near Barriefield, Ontario.

am positive that the only on Anglicans forsake their own urch for that of another Protes- denomination (apart from g married to a member of such hurch) is that they disapprove he ritual now so widely prac- d in their own communion.

he high Church practices of many Anglican clergymen in n a d a will probably have a imental effect upon any union veen the Anglican and the ted Churches. Your people will omewhat hesitant about becom- a party to something which is oreign to their line of religious ught, and I do not blame them, I can quite see their point view. They probably feel that glicans should be genuine glicans and not something of a - and - half nature. I heartily ee with them. Incidentally, I not "l o w Church" as may gathered from my foregoing arks, but prefer the middle of road, as it were, insofar as the e of service is concerned.

ANON. ANGLICAN.

ys in Army

Dear Sir,—May I tell you about rip we made recently to the rby army training centre of riefield? It was in response to invitation rrom Major James acan, Protestant Chaplain in area, to representative min- rs from the Baptist, Anglican, sbyterian and United Churches. wanted us to meet the mem- s of the boys' army who are training to become soldiers he Canadian Army.

he scheme of training was lined for us by the officers in rge. Boys with a minimum of de VIII education and sixteen rs of age are given training in y trades for two years and n absorbed into army life. se who show the necessary ability in leadership will take extra training and become non-commissioned officers.

As we were being shown around the living quarters and the class rooms which have been provided for the new recruits, we were impressed by the type of officer who was in charge, and also by the young men who were the apprentices. Opportunity was given for discussion with the boys in Church groups, and they were in fine spirits even though they were finding the scholastic work and compulsory supervised home-work a little tedious.

I might add that it was the unanimous opinion of our group that the officers in charge of the boys were of high calibre. They run the school with a true understanding of the part which religion plays in the formation of character. Both Major J. W. Duncan and our own Captain Roger Nunn have the finest co-operation and conduct Padre's Hours regularly.

Fifteen out of the sixty boys were from United Church homes. Plans are being made to have these boys visit in Kingston homes on Sundays and then attend the Church services and F i r e s i d e Hours afterwards.

Personally, I came away from this brief visit to the camp with the feeling that the Canadian Army was doing a good training job for sixteen-year-old boys.

John W. Houston.
Kingston, Ont.

Temperance Material

Dear Sir, — During 1950 and 1951 denominations in British Columbia and Alberta using the National T e m p e r a n c e Study Course included: United Church, Scandinavian Lutheran, the Free Methodist, Chinese United, Pentecostal, Nazarene, United Missionary, Baptist, Evangelical Lutheran, Salvation A r m y, Seventh Day Adventists B e t h e l Tabernacle, Church of God and Presbyterian.

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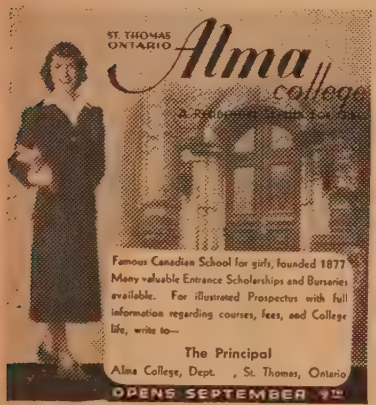
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Programme Notes

A THEME (for June)

Planning ahead, many groups discontinue regular meetings during the summer, although special events such as picnics, hikes, family camps and other outdoor activities will help keep a group together, and provide occasion for meeting newcomers.

In any case, now is the time to start planning for a better programme next season. Use a Programme Interest Finder, as outlined in the **Young Adult Handbook** (Chapter II), or devise one of your own. Pass around copies at a meeting of your group and have items ticked off as part of the programme. The results will be of great help to your Executive or Planning Committee.

AN OPPORTUNITY

Is your group interested in drama? Perhaps there is someone who might be able to attend the International Religious Drama Work Shop at Green Lake, Wisconsin, August 15th to 22nd. This is the outstanding opportunity for training in producing and directing religious drama. It is held at the fabulous Conference grounds of the American Baptist Convention. Enquire for further details from the Board of Christian Education of the United Church.

A SUGGESTION

Are there children in your community who ought to get to camp, but may not? Could your group help to send a Sunday School teacher, or leader of a youth group to a Summer Training Camp or Conference? If you are in a rural group, could you organize a plan to invite city children out to the farm for their vacation? (You might write the minister of a city Church or Mission about this!) The Kingdom of God requires our concern in the summer as well as in the winter.

A CALL FOR HELP

Youth Caravans have taken Vacation Schools and other summer programmes of Christian worship, study and fellowship to many communities across our country. School teachers and others have found a new zest in their holiday spent on a Caravan team. Are there young people and adults in your Church who might share in this venture by offering a week or two of their time this summer? Further information is available from the Director of Youth Caravans, Room 523, 299 Queen St. W., Toronto, Ont.

ADULTS

(*Continued from page* 8)

was a "character" conveniently moved from one of the plays.

Spring Festival. The worship service, forming the first half of this meeting, was held in front of the Church Chancel, decorated with Easter lilies and spring flowers. The beauty that is Easter was brought out through the flowers, candlelight, the spoken Gospel, music and song. A further feature was a film on "The Resurrection." The fact that the ladies wore gaily decorated Easter "bonnets" was forgotten in the beauty and solemnity of the service.

After the service, in the Church Hall was a Mississippi River Boat, complete with gangplank and crew, waiting to take members on a trip to Stephen Foster Land. This was done by a choral and dramatic group in black-face and "Suthun" costume. Club members then promenaded to the strains of "The Easter Parade" while the minister judged the "bonnet" creations — some of which were weird—some beautiful. An Easter lunch, served by the cast, completed the evening.

Two meetings that the whole group look forward to each year and which usually find a full attendance are the Christmas and Summer meetings.

The Christmas meeting takes the form of a table-laden turkey dinner (served at cost), followed by a Worship Service in which an effort is made to make it strikingly beautiful and moving. Later Santa Claus arrives with gay parcels for all.

The Summer meeting in past years has taken the form of a Strawberry Festival in late June. This meeting is particularly popular with the men because there is an unlimited supply of fresh Niagara strawberries and bulk ice cream.

The Hope of Glory

By Martin Jarrett-Kerr, C.R. (Toronto: The Ryerson Press.) $1.75.

This little book on The Atonement in Our Time is hardly for the general reader, or even for all ministers or students either. It is rather for those who are interested in how the atonement or at-one-ing of man with God may be viewed in relation to human life as seen by some recent existentialist philosophers like Marcel and Jaspers and by some subconscious and personalist psychologists like Freud and Allport. It is for those who are not too impatient to look objectively at what an Anglo-Catholic layman and professor can glean from his wide literary as well as theological reading and can offer from his own able though slightly academic thinking. The reviewer found his position a bit indefinite and was accordingly grateful for his synopsis of the argument.

The author's conclusion is that "history as a closed system cannot deal with the problems to which history itself gives rise; man as a limited and sinful being needs Redemption; and therefore that which is outside time and limitation and sin must step in to expiate the sin, to abolish the limitation, and to redeem the time." But as an Anglo-Catholic he is inclined to say that new life through the Cross and Resurrection is given to the Church primarily through the sacraments, although he closes each chapter with the Pauline ar far from mainly sacramentari formula, "Christ in us, the ho of glory." C. C. O.

3 Dimensional Pictures

Bloor St., Toronto, Ont. A lar audience gathered in the Assemb Hall of Bloor St. United Chur on Thursday, March 19th, to s the excellent presentation of thr dimensional pictures by Dr. Ke neth Jackson, University of To onto. The programme, sponsor by the Young Adult Club, includ pictures of the Channel Islan Northern Canada, and floral stu ies. Through the medium of t third dimension the pictures we seen in the same manner that t eye views a natural object. It w a rare and memorable experien for all who attended.

The profits from this present tion will be used to assist a you man who is planning to study f the Christian ministry. Arrang ments for this project were ma possible through the co-operati of Rev. W. A. Hunnisett, D.D Fred Victor Mission, Toronto.

The Young Adult Club has h a varied and interesting pr gramme in this current seaso Included in it were a demonstr tion of the recording of sound Mr. John Gallagher; a visit to t University Avenue Synagogue a an address on the religion and t customs of Judaism by Mr. Feldheim; an address by the Re Frank Fidler on "The Place Young Adults in the Church," di ner meetings and square dancin The Club meets on the second a fourth Wednesday of each mon and it extends a cordial welcon to any interested young adult attend.

St. Andrew's Church, Moos Jaw, Sask., Rev. A. W. Marti minister, concluded Brotherhoo Week with a special Sunday eve ing service featuring Dr. W. Clarke, Principal of the Prair Christian Training Centre at Fo Qu'Appelle. A Friendship Ho followed the service arranged the A.O.T.S. (As One That Serve Men's Club under the leadersh of Mr. W. Telfer. A short film the Brotherhood theme was show by Mr. Ron Roberts, Secretar Refreshments were served.

Inwood (Ont.) Church. Th "Happy Doubles" Club accepte as a special project the purchasin of gowns for the choir, and Palm Sunday an appropriate ded cation service was conducted the minister, Rev. W. P. Newma

At St. Andrew's Church of th Inwood pastoral charge the W.A presented a golden oak Commu ion table. Rev. W. P. Newman ha the privilege and pleasure of ded cating the new Communion Se after which an impressive Com munion service was held with large congregation present.

ANNUAL MEETINGS

arriston (Ont.) Charge, Rev. B. E. nham, Minister. Membership 551. New bers 53. Net increase 13. M. and M. 00, increase $600. Total raised $16,093.

nox United Church, Brandon, Man., J. T. Horricks, S.T.M. Membership Raised for all purposes, $19,000. nd M., $2,500. W.M.S., $585. W.A., 84. For Sr. Citizens Home (Neepawa),). For Training School, $200. New ng system installed. Rev. Nelson cer returned for the 43rd Anniversary. ial Board considering the enrollment of active families in the Observer plan. st speaker: Rev. J. C. Cronin. A turkey er began the meeting; the sound film Stephen, first Christian Martyr" con- ed another milestone in the Congrega- s life.

ouch Cove (Nfld.) Charge, Rev. C. H. gh, Minister. Charge self-supporting; d for M. and M., $325. Duplex elopes introduced. New organ installed paid for; parsonage finished upstairs; 00 paid towards parsonage debt. Raised Orphanage, $84., United Church Train- School, $64., British and Foreign Bible ety, $38. Reports showed continued ts and enthusiasm in all phases of ch life.

elville Church, Fergus, Ont., Revs. O. Taylor and W. J. Mumford, Ministers. bership, 1,331. Total raised, $31,- 00; benevolences, $12,117.00; M. and $7,590.00 or 10 per cent over. Church ol Missions, $245.00 Two Beatty ine Drive Washers donated to Angola. .00 donated to "Five Oaks." Forty ixty attending midweek fellowship meet- currently studying "The Means of e." Generous bonuses given to isters, caretaker and organist.

entral Church, Weston, Ont., Rev. E. Eddy, Rev. J. W. Gordon, Ministers. ed to the roll, by profession 36; transfer total 131. Roll now stands at 885. ionary and Maintenance givings $4,215. I.S. givings $1,098. Total raised for all oses $24,865. Session raised to 40 rs.

ussell (Ont.) Church, Ottawa Presby- Rev. Thomas McNaught, Minister. orts of all organizations most encour- g: New members received by profession, by Certificate, 4; Total Membership 300. Missionary Givings a new record has realized. M. and M., $860.00; the W.M.S., $360.00; Mission and Baby d, $80.00; Sunday School for all pur- s over $245.00, with an enrollment of Y.P.U., $160.00; W.A., $1,180.00; I.T., $20.00.

ighlands Church, Edmonton, Alta., Rev. k Samis, Minister. Received by Pro- on of Faith 29. Received by Transfer Total Resident Membership 574. Church ol enrolment 796. M. and M. givings 42, which was $342 in excess of alloca- The W.M.S. raised $536.00. The . raised $3,530.00. Girls' and Boys' ps are flourishing. Substantial improve- ts have been made both in Church and se buildings. The congregation has orsed a building expansion programme gave favourable consideration to the erver Family Plan.

t. Paul's Church, Windsor, Ont., Rev. ald MacRae, Minister. Membership of showed a substantial increase. All s paid. Total raised $12,274.00, and a balance of $1,077.24 to start 1953. gregation looks forward to an addition meet the overcrowded condition of day School and lack of recreational ities for the young people. The establish- t of a Building Fund was authorized, a committee of 4 and the minister to rt on plans next year.

Vingham Church, Rev. W. A. Beecroft, ., Minister. Reports for the year 1952 ved increases in all departments. nbership stands at 598, 35 received ng the year. The minister Rev. W. A. croft was thanked for his splendid lead- ip during the past thirteen years. The gregation voiced the regret that will be both in the church and in the com- nity, when Dr. and Mrs. Beecroft leave their new pastorate in Ottawa.

During the year, a total of $19,447.00 contributed from all organizations in the church, of which $5,873.47 was to the different missionary funds of United Church. A balance of $572.53 arried over into 1953, after all objectives been over subscribed.

Several gifts were received from members he congregation. These included a carpet cover the auditorium, a communion set a plate glass cover for the communion e.

Vesley Church, Montreal, Que., Rev. man A. McMurray, Minister; the Rev. ert S. Beal, Associate Minister. 1952 featured by the wiping out of the rch debt which in 1931 stood at 5,000. This was accomplished without major financial campaign. Received membership, 160, making total of 19. Amount raised for all purposes ,137; for M. and M. and associated funds $13,481; in both cases, highest in the history of the Church. Raised by W.A. $3,394; by W.M.S. and affiliated groups $3,550. Celebrated 40th Anniversary on February 15th, 1953.

CENTRAL CHURCH, Calgary, Alta., Rev. Gerald B. Switzer, Ph.D., Rev. Arthur A. Hamilton, Ministers.

Total number received into the membership during 1952, 282: Profession of Faith 175, Certificate 107. Present Membership, 2,898. Total amount raised for all purposes, $100,703. Missionary and Maintenance Fund, $17,735; Woman's Missionary Societies, $4,200; Woman's Association, $6,300; Church extension in Calgary, $5,000; St. Stephen's College, $4,200.

A new Chapel completed.

The Hewettes Girls' Choral Group sang at the concert sponsored by St. Andrew's (Moose Jaw) A.O.T.S. Pianist Shirley Stevens (left, kneeling) and the accompanist Bernice Treiber (seated) discuss programme with Director Mrs. Velda McKeown (right) and Joan Kelchen.

St. Andrew's Church, Moose Jaw, A.O.T.S. (As One That Serves) was organized on Nov. 18, 1952, and on Jan. 13th the officers were installed by Mr. D. Parker, President of Moose Jaw's Zion A.O.T.S. and representative of District Council, with the assistance of Rev. A. W. Martin, and the Charter was presented to President Frank Hill.

On Wednesday, February 4th, Project No. 1 of the Club was carried out. It was a concert by the "Hewettes Girls' Choral Group." This top flight vocal group from Regina is under the direction of Mrs. Vilda McKeown, who organized it from her Sunday School class at Regina's Metropolitan Church about four years ago. While the personnel has changed considerably since then, the group has already established itself as one of the west's outstanding choral groups.

Nearly 400 people were present at the concert on February 4th, and all were delighted with the programme. During the intermission, President Frank Hill welcomed the audience and outlined the history of A.O.T.S.

Russell, Man., newest A.O.T.S. (As One That Serves) Club was presented its charter on Friday, March 20th, when two carloads of A.O.T.S. men from Winnipeg and one from Kamsack, Sask., 90 miles away, were present for the occasion. The Vice-President of the Kamsack Club, Mr. Al. Malakof, performed the sponsor's duties, and Mr. Fred Tully, President of Manitoba District Council, welcomed the new club into the A.O.T.S. Fellowship. Mr. Art Sykes organized the club by initiating the members and presenting the charter. Dr. J. L. Davidson presented the new club with an inscribed gavel. Mr. Harold Clement is the president.

Minnedosa, Man., A.O.T.S. At a largely attended meeting of the men of The United Church of Canada held in the Church parlours on the evening of April 10th the ladies of the W.A. served an appetizing meal to all present. After the repast, with Rev. Cliff Matchett in the chair, the meeting listened to addresses by the Chairman of Expansion and Organization of the National Association of A.O.T.S. Clubs, Art Sykes, and to Mr. Roy McPhail, representing the Manitoba Council of A.O.T.S. Clubs, who told of the history, aims and objectives of A.O.T.S. and of the progress and benefits, and pitfalls to avoid in the Club work. Mr. Earl Stout and Mr. Wolanski of the Gladstone Club spoke of their work.

Following the addresses, the meeting voted unanimously to form an A.O.T.S. Club in Minnedosa.

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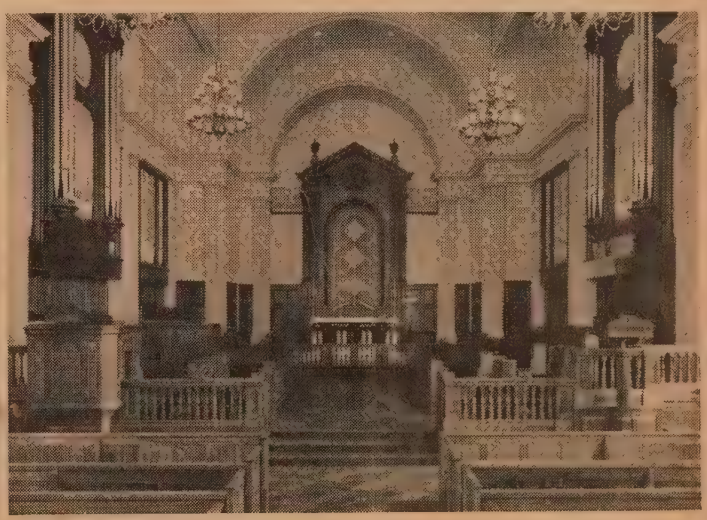

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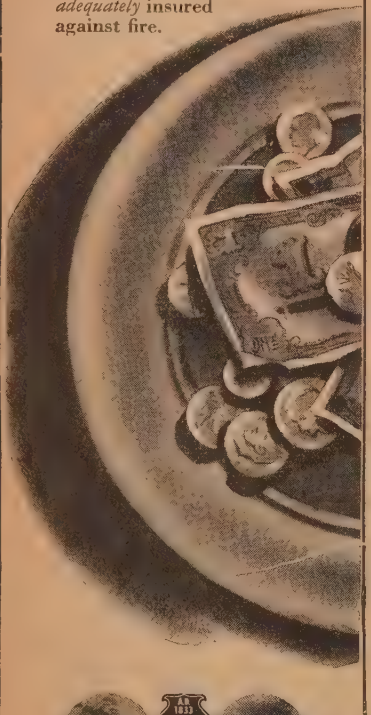

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NEW CHINA

(*Continued from page* 18)

guilty and could not bear the suspicion until they were cleared, or, more commonly, they could not bear to see all their wrong-doings brought out in public, where their friends could see what hypocrites they had been. This was a tragedy not only for them but for China, for she needs the contribution that every single person can make.

The New Over the Old

In spite of these tragedies, Christians approved of the anti-corruption campaign, because it did away with this age-long social curse, and, even more, because it had a further objective: to produce a new kind of person. One day in our group we had been discussing at some length the question of how we should treat one who had confessed to corruption. Answers varied from suggesting an attitude of condemnation and rejection to recommending one of sympathy. The one Communist member of our group made this comment: "When someone confesses to corrupt practices, it may mean that he is doing only what is demanded by the situation, fearing to be accused before he has confessed; or it may mean that there is a struggle going on within him — a struggle between the new man and the old man. But just confession does not ensure that the new man will be victorious. We must be very careful that the attitude we take toward him will help toward the victory of the new man over the old man."

Following this campaign, the small groups spent weeks on a "thought reconstruction movement," designed to eliminate ideas received from the old society or from the West which led to individualistic, self-centred thinking. Everyone had to go through the process of self-criticism and group criticism. For many of those on the University staff, it was a time of intense mental struggle. A friend of ours, a young member of the staff, wrote in August last, telling of this struggle and of making her self-check-up before the small group. After the group discussion of her was completed, she says, "I felt so relaxed and happy — as if I had been born again and become a new person. I felt a heightening of feeling for my country, and I made a decision to serve the people with my whole heart and mind."

The letter from this young Christian teacher continues: "Now there is a new atmosphere in the University. The students have a greater respect for their teachers; the teachers have a kindlier feeling for their students. Problems of jealousy and prejudice have been solved. Everyone can better use the weapon of criticism and self-criticism. No one dares to speak or act irresponsibly. All work together co-operatively and assume responsibility."

The Chinese ministers with whom I talked just before leaving Chengtu, also told me of their feeling of satisfaction that the Government now understood them better, as they now understood the Government. They were convinced that they would continue to have freedom to carry on the work of the Church. And they said, "We are confident that the Church in China has a hopeful future."

Rev. K. H. Ting, of the Anglican Church in China, who was in Canada for several years and widely known in connection with his work as mission secretary of the Student Christian Movement of Canada, returned to China a year or so ago. He is now the secretary of the committee of management of the new Union Theological Seminary at Nanking. A few months ago he wrote:

"It is clear that the honesty and industriousness practised on all levels of the People's Government are now bearing fruit in the elevation of the total moral tone of the country. This is an environment altogether conducive to the spiritual renewal of the Christian Church."

His Meditation

The writer of this little meditation escaped from Estonia two years ago. It impressed us as a deeply moving story, which we pass on to our readers. Because he has so recently left Estonia his name is being withheld.

"O Canada! Our home and native land," sounds through the open window. Full of warmth and love the song continues — "True patriot love in all thy sons command." . . . The children's choir is singing. . . . Their voices, like silver bells, ring through the crisp spring air.

A passerby stops a moment, another slackens his pace. In the schoolyard a workman pauses and leans on his axe. . . . He is meditating. . . . His thoughts carry him back over the years.

The singing continues . . . small boys and girls in praise of their native land, their home. In their song they give a promise for this country. . . . "We stand on guard, O Canada."

Something warm is rising in his heart as he listens to the anthem coming from the schoolroom window. He remembers the days when he was a schoolboy singing his national hymn, the song of his home country. He sang the praise of his homeland as he watched the flag rise over the tree-tops at Scout camp. He sang the anthem on every solemn occasion — sang freely, happily and proudly—sang for his small, but beloved country.

But one day he only whispered the lovely words, standing on the street, hat in hand. . . . That day when the wild tyrant tore the Estonian flag from the tower where it had waved for twenty-two years. He only whispered the words as the tears ran over his

Mrs. Deborah Small, oldest woman Wild Cove, Nfld. The picture w taken on her 84th birthday. S recently donated $5.00 towards t Church bell fund. Recently she join the United Church on profession faith in a most impressive ceremon

cheeks . . . only one of the tho sands of his countrymen who sto on the streets watching paralyze He sang his country's hymn wh he escaped to foreign countrie but he never could sing his so freely and happily. Now the so of the school choir has been prayer for him, calling up me ories . . . and often a warm te finds its way to his eyes.

Sing! My boys and girls! Si to your free and lovely countr Sing with blazing hearts, free and happily! Sing as good citizen

He is a newcomer, he cann sing your anthem . . . the melo is still strange for him, also t text. But he wishes to sing wi you, and he wishes to give h promise, "We stand on guard, Canada!"

Inverness (N.S.) Charge, Re E. Irvine Johnston, minister. Se enteen adults recently joined t Lower Ireland Church. This is significant group as the Protesta population in this area is rapid dwindling and it is no sma achievement to receive so ma into Church membership. T work here is carried on in c operation with the Presbyteria Church. At the conclusion of M Johnston's ministry, which without time limit, he will be su ceeded by a minister of the Pre byterian Church, who in turn wi be succeeded by another Unite Church minister. Such a pla might well be carried out in good many communities.

Brandon (Man.) Presbytery carrying out the Visitation Charges as directed by the Gener Council. The Circuit Riders we to be in the area presenting t film "The King's Man," it w reported at the meeting in Fir Church, with Rev. O. B. Strap chairman. The extension work w reported upon, as well as t Training School campaign. Rev. A. Colpitts is to retire in June.

IE SUNDAY SCHOOL LESSONS

Uniform Lessons for Adult Classes

McCRAE

Lesson for May 17
LIVING AS CHRISTIANS
Thessalonians 1: 1; 5: 1-11; 14-23.

rom our studies of Paul's mis-ary enterprises we turn now me select passages from his y Christian letters. Let us the occasion to impart to our es the simple facts about the e of the epistles in the New ament. The letters to the rch at Thessalonica were 's earliest letters and are the est of our New Testament ngs. About one-half of the Testament is composed of rs. They were written—not in ivate study as documents of anent significance, but rather e heat and hurry of busy mis-ary campaigns to help the new rches in their work and to e plain to new converts the stian Gospel.

is letter, like the others, was en to meet a particular situ-n. Paul and Silas and Timothy n Corinth, and Paul has heard t quarrels in the Church at ssalonica because of differing s about Christ's coming again. e believed He was about to rn — almost at any moment, e others were quite sure it off in the future that He ld come.

is rather likely that Paul self believed Christ's coming not far off, but he was a wise sellor in this situation, and words are applicable to us all. e good people today allow nselves to become obsessed a feverish expectation of the nd Coming of Christ and ect normal domestic, civil and al responsibilities. Others are ly indifferent, and so drift into s of worldly and sensual indul-ce. The apostle would correct wrongs and urge us all to be chful. "In such an hour as think not, the Son of Man eth." Christians are living in light of clear knowledge of Way of Christ and needs not e caught napping.

he apostle's very practical ex-tations in the last part of the on text constitute advice that permanently good: Christians best avoid the dangers of dis-ings by concentrating on the ngs they should all be doing so to be ready for Divine judg-nt whenever it comes, and in atever form. Charles Kingsley, ed about the Second Coming, l he was too busy trying to live to what He taught in His First ning to be worried about the ne of the Second.

Lesson for May 24
OBLEMS OF THE CHRISTIAN CONSCIENCE
Corinthians 8: 7-13; 6: 8-20.

This is the Quarterly Temper-e Lesson, and there is no difficulty about relating this study in St. Paul's letters to our temperance problems today.

A word about the context of the lesson passage is necessary. Paul has heard about his friends in the Corinthian Church being tormented with a problem: What to do about meat that has been offered to idols—may it be eaten or not? It may not sound like a problem to us, but it was one indeed. If they ate the meat were they compromising their position in the eyes of the heathen? Others said "It is still meat and we don't believe in the heathen sacrifices, so what is the difference—whether it has been offered or not?" Some were perplexed and so Paul's advice was sought.

The apostle's answer is really summed up in the words of verse 13 in Chapter 8: "If meat cause my brother to stumble, I will eat no flesh for evermore." That is the statement of a fine principle for Christians to adopt in their relation to the drink question in our times. Prohibition legislation has been opposed vigorously on the grounds of personal liberty. The moderate or temperate user of alcoholic beverages controls his appetites and apparently does no more harm than the teetotaler. But in our time the ravages of the traffic are so costly in their destruction of happiness and home and life and such values, that for Christians at least this principle clamors for attention and emphasis. I may be free to take or to leave alone, but countless numbers of my fellows can't, and if even meat causes another to stumble I will eat no meat. It is more important for a Christian that he avoid being an occasion of stumbling to another than that he stedfastly maintain the high ideal of personal liberty.

The closing verses of the text are additional material of great value in the teaching of temperance. The recognition of the body as the Temple of the Holy Spirit will guard us against the abuse of the body which is so tragically manifest in those who have imbibed to excess. In the circumstances of our modern living, the highest road of Christian virtue is surely not temperance merely but abstinence.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Whitby (Ont.) Church, Rev. R. J. Scott, minister, received twenty-eight into Church membership recently, twelve by profession of faith and sixteen by transfer. Prior to the regular service, the members of Session met for the purpose of presenting to the minister, Rev. R. J. Scott, a Geneva Gown. Mr. W. A. Halliday made the presentation.

Kirk Club, Bloor St. Church, Toronto, Ont., at its recent annual meeting reported $413.75 given to W.M.S. and $127.36 to Dr. Robert McClure for his special work. In memory of Miss Ethel Ross, for many years the Church's devoted Secretary, $300 was presented to the George C. Pidgeon Scholarship Fund. As in former years the Kirk Club sponsored, through the Save the Children Fund, seven children (one British and six European) by the sum of $50 each and in addition food parcels and clothing. Rita, in Angola, has also received $50 in support. The special collections at the May Tea and Christmas Party went as usual to St. Christopher House. The Sewing Group sews for needy at home and abroad.

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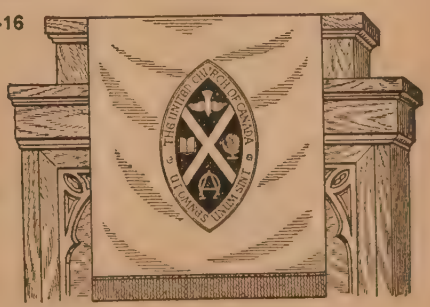

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OUR STAKE

(*Continued from page* 3)

self-supporting charges will eventually become aid-receiving, and boundary changes will become a necessity. Then, too, there is a tendency for the Anglo-Saxon in certain areas of the nation to leave the farms and be replaced by the non - Anglo - Saxon. This tendency raises significant problems for the United Church. Examples of this are seen in the new tobacco areas in Southern Ontario, and on the Prairies, where transition is going on in so many regions.

Immigration

5. In his report on our Church's Immigration Service, Rev. J. R. Leng, Associate Secretary, stated that over 800,000 immigrants had been admitted to Canada since the end of World War II. Thousands of these new people are farm folk who eventually become established on the land. Through our Board's immigration workers and other agencies, helpful ministries are performed to welcome and assist these new folk become adjusted to and established in our Canadian life. In a very significant way our ministers and Churches in rural and urban centres are rendering a truly patriotic service to Canada by providing a variety of ministries—pastoral oversight, personal counselling, literature, Basic English classes, etc. — to the many who will turn to the United Church for spiritual care.

6. The problem of short pastorates is one that afflicts the Churches of our rural areas. Related to it are other concerns, such as ministerial salaries, car maintenance and travel allowances, manse modernization, and educational facilities. These matters are given searching and constructive analysis and positive action as funds and conditions permit.

7. The scandal of division plagues our country Churches. While the rural population is thinning out because of the advance in mechanized farming, there is all too often the sorry spectacle of more denominations and sects establishing themselves to split rural charges into weak, competing, and sometimes ineffective groups.

8. Property items in a growing Church like ours are a heavy responsibility of the Board of Home Missions. These involve assistance in providing places of worship for the frontiers near and far — new Churches and manses for rural congregations and for new housing areas will be a sustained need so long as Canada continues to expand.

Evangelism

9. Rural evangelism is a need as vital and meaningful for the rural Church as it is for the urban one. In these two fields our Church's Board of Evangelism and Social Service gives strong and inspiring leadership. Because of its inherent responsibility for sustaining ministries on aid-receiving charges and mission fields, the Board of Home Missions must co-operate to the full in programmes of evangelism.

Rural Life Sunday
May 17th

10. A terrific concern is the shortage of ministers. It touches Home Mission work at every point, but especially in two vital areas—manning our aid-receiving charges and mission fields in the rural parts of the nation and providing workers for new causes established in Church extension areas in our new and suburban communities. Never was the call for recruits for the ministry more urgent for a Canadian Church than it is for ours today. Never was that call more challenging and meaningful.

These are some of the problems and concerns that engaged the thought and time of the Board of Home Missions as it sought to discharge its responsibility in the all-important ministry of the rural Church. Never at any time in the experience of the United Church or its parent bodies have these problems and duties been mo pressing and full of significan for the blessing and well-being our Canadian homeland than th are today, when our country undergoing the most impressi development in all its history.

PLANS

(*Continued from page* 13)

the rural clergy of the provinc Our Rural Life Committee c operates in the promotion of th course amongst our ministers rural charges.

(e) One of the most importa projects sponsored by the Rur Life Committee is a joint effort rural evangelism with the Boa of Evangelism and Social Se vice. One of the recommendatio adopted in the report on "Rur Depopulation and Related Ma ters" read:

"That in plans and programm for evangelistic campaigns mo attention be given to the charg and missions of the rural area There is a real need for our rur communities to share in tho evangelistic efforts which have f their purpose the reviving a deepening of the spiritual life."

Following the leadership of t Board of Evangelism and Soci Service the Board of Home Mi sions will give whole-hearted su port to an undertaking where in at least one Presbytery in ea Conference an evangelistic ca paign will be carried out.

RURAL CHURCH

(*Continued from page* 13)

No doubt there are Presbyteri where such a plan as this is n required. Many, in some sectio of Canada, have had to go mu farther than this owing to t shortage of ministers. But t majority of the Presbyteries with the Church would benefit great by setting up such a committ and by taking aggressive acti along the lines indicated. Th might well be the first step, a only the first, in making ma Rural Churches more progressiv vital and alert to their true pla in the life of the Church as whole.

In For Life?

HARVEY CLARKE, White Fox, Sa

This is the story of a gradua who was ordained as a minister The United Church of Canada 1951, and was married that san month, having finished his colle course of six years with only $150 debt.

He bought a second-hand Aust car at $1,250. For payment he bo rowed $500 from the Home Mi sion Board and $750 as a person loan. He was now $1,250 in de for the car and still owed $150 the College.

The Settlement Committee the Church placed him on a rur charge. The field was self-suppor ing, and he received the minimu

·y of $2,600 and a travel vance of $600.

ıring the first ten months of ministry, July 1951 to April ?, he had driven the car 12,000 s, and the repair bill on the not counting the gas and oil, $450.

he small car was not able to d up to the type of driving he had to do, and so in May ? he bought a new car, a 1951 el, at a cost of $2,300, and he ived a $950 trade-in allowance the small car. Still having no tal behind him he had to bor- $1,350 from a Finance Cor- ation. So in May 1952 after ing the Church for ten months was $2,550 in debt, plus the unt which he owed to the Col- . Now each month he pays $71 he new car and will continue do so until December 1953. n he begins to pay on the per- al loan, now $700, and at the e rate of repayment will pay January 1955. In January 5, his new car will be four rs old and must be traded in on ewer model if he is going to inue to serve the Church in rural area. And again he will saddled with a new debt of 00 to $1,500.

he mileage on the new car, as ecember 1952, is 12,000 miles, which only 800 to 1,000 miles personal driving.

ach month now while he pays on the car, he repays $10 to College on his board and room , and also $100 a year to the ne Mission Board. This is all in ition to the running expenses upkeep of the car, which he es about 1,000 to 1,200 miles onth. At the present time it is ing this minister $125 a month 1,500 a year for car payments running expenses, leaving him $1,700 of the $3,200 which receives as salary and travel wance, to live on for twelve ths. Out of this $1,700 that ains to him and his family, he t immediately deposit with the rch $142, for Church pension insurance. This leaves $1,558 ar for him to live on.

his is not an isolated case. In Presbytery alone, six of the teen ministers have over 50 s to drive every Sunday. And ow of other ministers, whose car is worn out at 30,000 to 00 miles, and had to be traded n a new model even before it paid for.

urely the Church as a whole t begin to carry some of this den. I believe that the present ary scale for ministers is quate, and the present travel wance for 1953 will pay for the and oil; but it is the problem he initial cost of the car, upon ıg on a rural field, and the con- ious replacing of that car every e or four years, which the al minister must do if he is do the tasks that the Church ects of him; it is this problem t is a greater burden than we Church should ask anyone to y.

How much can a Church expect?

JAPAN

(*Continued from page* 6)

Facts are basic in the process of understanding, but facts must be interpreted. Again Japanese leaders helped us to better understand Japan's mental and spiritual climate, and to think more constructively of our own part in the Christian movement here. In speaking of university students and their problems, Miss Teruko Komyo of the Tokyo Women's Christian College drew attention to the cultural upheaval with its attendant lack of standards of behaviour so that young people are precipitated into a social situation with no trusted traditions to serve as guide-posts for their inexperienced feet. Moreover, the present political and economic instability in Japan and in the world results in acute unrest and insecurity among young people. Rev. Isamu Omura in an address before the entire Conference stressed the urgent necessity of promoting ecumenical thinking and action. "There are many Church people who are afraid of ecumenical co-operation as the loss of the independent spirit of the indigenous Church. There is a national pride mingled with a feeling of inferiority toward Western people. The political attitude of the U.S.A. government provokes anti-American feeling among the Japanese people. Most of the young people in the Japanese Church are seriously opposing the possibility of the rearmament of Japan as the consequence of the Security Pact. It is very hard for them to discriminate between Church and government, especially in the case of John Foster Dulles, who is an outstanding Christian."

This task of understanding and co-operation is the Christian vocation of every follower of Jesus Christ in every land. We may question the opposition of so many Japanese Christians to rearmament and say that in our kind of world it is the only way to ensure peace. But should we not listen to and try to understand the viewpoint of these people, who are the only people in the world who speak out of a real experience of atomic warfare. On the last afternoon of the Conference the film "Children of the Atomic Bomb" was shown.

No meeting of Christians in Asia can ignore what has taken place in China and its implications for the work of the Church here in Japan. Dr. Vernon Farnham, a former missionary of the Evangelical and United Brethren Church in China, warned us out of his experience that we come here not only as missionaries but as nationals of western countries and in our personal and family life we must express a Christian love that is concerned for people and their welfare. We must struggle with the problems of economic injustice and social inequalities and encourage all Christians to work with us.

The Conference lasted less than three days, but they were days full of rich experiences of fellowship.

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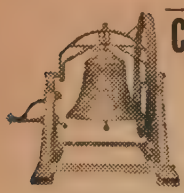

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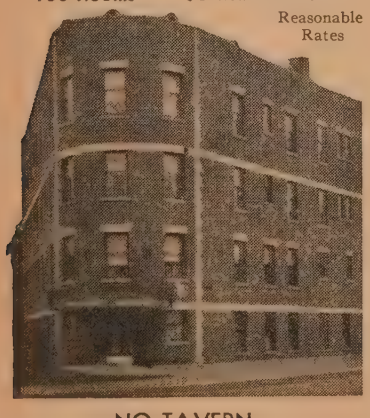

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Rev. Whitney John Davis

The Reverend Whitney John Davis, of Thornbury, died on January 28, 1953, after a long illness much of which was spent in the Collingwood General Hospital, and was interred in the Thornbury Union Cemetery.

Whitney Davis was born on the Manitoulin on December 26th, 1901, a son of the late John Davis and Hannah Atkinson. He attended High School in Gore Bay and commenced training for the ministry in 1924, graduating with the degrees of B.A., and B.D. from Emmanuel College in 1931. Upon ordination he served on mission fields for six years at Buchanan and Quill Lake Pastoral Charges in Saskatchewan. Returning to Ontario in 1937, he held charges at Bancroft, Cannifton, Dobbinton and Thornbury, where illness forced his retirement from the active ministry in January, 1952.

Whitney Davis was always interested in youth. While at Thornbury he conducted a Boy's Hobby Club where he directed a group of boys in model aeroplane construction and plastic modelling. He was a tireless worker in Christian Education and for six years along with his already heavy pastoral duties, gave of his strength in promoting camp activities at Miramichi. His life was all too brief for the fulfillment of the dreams of the Kingdom which inspired him to ever greater labours on behalf of Christ, to whom he had early dedicated his talents. Though so short, the richness of that life will be remembered by all those who privilege it was to be touched even for a little while by one who deemed it his greatest privilege to tell others of the love of Christ who died for him.

He is survived by his wife Marion, whom he married in 1933, a daughter of the Reverend and Mrs. E. Luctker, formerly of The United Church of Canada and now in Bournemouth, England, and their children Richard, Carolyn and Allan all at home, also two brothers, Albert of Manitoulin, Harry of Waterdown, and two sisters, Emma (Mrs. Ralph Pearson) and Sadie of Manitoulin. L.S.P.

Mrs. Duncan Cameron

A TRIBUTE

With the passing, on Feb. 6th., in Toronto, of Mrs. Duncan Cameron, The United Church of Canada lost one of its most devoted members.

The Cameron home was one of warm hospitality, where strangers were welcomed and where family worship was a daily part of their lives.

Mrs. Cameron was a daughter of the manse and her influence for good was great indeed. She loved Augustine church, Winnipeg, and especially the Woman's Missionary Society of which she was a life member, and which she generously supported. Those who knew and loved her will miss her gentle, quiet influence.

Mrs. Cameron is survived by her daughters, Mrs. N. D. Schell, Toronto and; Mrs. Cyril Banker, Geraldton, Ontario, and four grandchildren. M.W.

Mrs. R. J. Spratt

Lillian Jane Spratt, beloved wife of the late Rev. R. J. Spratt passed quietly away in City Hospital, Saskatoon, on January 29, 1953, at the age of 79 years.

Predeceased by her husband in 1932, Mrs. Spratt has since that time made her home at Netherhill, Sask. and for the past two years at the "Colfax House" in Saskatoon, a home for aged ladies owned and operated by the Rebekah Assembly of Saskatchewan.

The late Mrs. Spratt was born Lillian Jane Hussey, at Agher, Ireland, October 15, 1874. She was united in marriage to Robert J. Spratt in Dublin, Ireland, while he was attending Trinity College there.

In 1907 Mr. and Mrs. Spratt left Ireland to come to Canada and Saskatchewan at the call of the mission fields of the Presbyterian church there. They first served at Bethune, Sask. arriving there April 14, 1907. After two years on this field they moved to Eyebrow, Sask., where Mr. Spratt completed the required course of study and was ordained in 1912.

Following this they served in the communities of Wilcox, Fillmore, Colgate, Goodwater, Windthorst, and Netherhill, consecutively.

The late Mrs. Spratt was an enthusiastic worker with her husband, and a faithful helper and friend. In addition to their church and community work they both found time to support the work of the Oddfellow and Masonic Lodges in their communities, both of which Rev. Spratt was a member. Mrs. Spratt was a member of the Rebekah Order, and her name can be found as a Charter Member of the oldest lodges in the province.

Funeral Services were held in the chapel of the Saskatoon Funeral Home, Saskatoon; the service being taken by Rev. D. Joyce of St. Thomas Wesley Church, and formerly of Kindersley, who had known and worked with Mrs. Spratt in that community.

On Tuesday, February 3, service was held in the chapel of the Kindersley Funeral Home, Rev. Seely of that point taking charge of the service, which was attended by members of the Rebekah Order from the district. Interment was made in the Kindersley cemetery in the family plot. Full Rebekah honours and service accorded at the graveside.

Rev. Francis James Johnson

After an extended illness, Rev. Francis James Johnson of Edmonton, passed away January 26th, 1953. He is survived by his wife, the former Clara Maude File of Brantford, and one son Frederick Paul of Montreal.

Mr. Johnson was born in Saintfield, Ont., on January 3rd, 1874. He was a graduate of science from Northwestern University, and in Divinity from Victoria College. In 1905 he came west to do missionary work and was ordained in 1906. During his ministry he served Clover Bar; Westlock, and Scarboro, Calgary and was Conference Evangelist from 1909 to 1914.

In 1919 broken health compelled his retirement from the ministry, when he became associated with the Mutual Life of Canada. From 1931 to 1947 he was Secretary Treasurer of the United Church Group Insurance for ministers in Alberta.

Funeral services were conducted in Metropolitan United Church by his minister, Rev. Reid Vipond, assisted by Dr. McElroy Thompson, a former minister of the Church. R.M.P.

Miss Grace Dean Burris

The death of Miss Grace Dean Burris occurred suddenly at the home of her nephew, Adam Burris, Upper Musquodoboit, N.S., December 19, 1952. Although in frail health for a long period, her condition had been much improved in the past few months and her passing came as a sad shock to all.

She was born at Upper Musquodoboit in 1877, daughter of the late George and Jane (Dean) Burris. After graduation from Dalhousie University in 1899, she taught in Nova Scotia, going to British Columbia in 1903. There she taught in various High Schools, including Nanaimo, Victoria, and Vancouver. A highly respected teacher, she retired in 1936 and returned to make her home in Nova Scotia. An untiring worker during the war years, she organized the Upper Musquodoboit Red Cross Branch and served as President for several years.

Surviving are a brother, Frank, and three sisters: Maud (Mrs. Adam Dean), Emma (Mrs. Hugh Campbell) and Jean (Mrs. William Coburn). A sister Mary and two brothers, Dr. Matthew G. Burris and Adam D. Burris, predeceased her.

Funeral services were held at her late home and in St. James' Church, of which she was a member and loyal supporter. Rev. L. S. Woolfrey, the minister, was assisted by Rev. L. P. Archibald of Middle Musquodoboit. Interment was in the family plot in St. James' Cemetery.

These lines were composed by Miss Burris at this Christmas season:

PRAYER FOR THE AGED

Again the sacred season comes
Both old and young to cheer
With music which the soul uplifts,
With greetings kind and loving gifts
From friends both far and near.

O may the Spirit of that Child,
Born in the manger bare,
Give courage, patience, faith and grace
To those grown feeble in the race,
And strength and peace through prayer.

Mrs. G. Austin Hutchinson

The United Church of Canada lost a valuable worker in the passing of Mrs. G. A. Hutchinson at the Belmont Home, Toronto. The daughter of the late Sir George W. Ross, Ellen, with many of the characteristics of her illustrious father, qualified herself for her life's task by being one of the first women to graduate from the University of Toronto. After teaching school for a period, she was entrusted with heavy responsibilities in her father's home, being hostess and secretary for many years. Perhaps the finest contribution she made to her Church was as a Sunday School teacher in Old St. Andrew's, Toronto, where for over half a century she served with a faithfulness and ability rarely equalled. Later, on removing to Burlington, Ontario, she continued as a Sunday School teacher in the little Church at Port Nelson. Her strong sense of social obligation found expression in welfare work, the Red Cross, and in the Y.W.C.A., as a member of the National Board. At the same time she exercised a vital ministry in hospital visitation.

The funeral service was conducted by the Rev. E. Crossley Hunter, D.D., and the Rev. J. A. Lyttle, D.D., her nephew by marriage. She was laid to rest in Mount Pleasant Cemetery beside her husband, who predeceased her by two years.

Rev. Robert Hicks, B.D.

After a lengthy illness, Rev. Robert Hicks passed away at Victoria Hospital, London, Ont., on April 2nd. He is survived by his widow, Iva (Haight), and one son, Robert of Toronto. A daughter, Kathryn (Mrs. J. Crawford) predeceased him.

Mr. Hicks was born in Cornwall, Eng., 81 years ago and came with his family to Canada as a child. Later, he attended St. Mary's Collegiate, following which he taught school for a short period. In 1904, he was graduated as Bachelor of Divinity from Wesleyan Theological College, Montreal, and was ordained to the Methodist ministry at the London Conference, subsequently serving the following charges: Windsor West and Sandwich, Crediton, Hensall, Windsor W (now Calvary), Chatham (Victoria St.), Thomas Central, and Wallaceburg Trin He retired in 1934 because of ill health took up residence in London.

Mr. Hicks was a man of great talent a preacher, teacher and administrator, exercised a great influence in Church aff to the very last. To sit with Mr. Hicks to sit with a friendly philosopher, a fath confessor and a good man. He was cyclopedia of the London Conference, which he had held many high offices. was many times Chairman of the Dist in which he laboured; was for two years Conference representative on the Board Publications, and for eight years on Board of Home Missions. In 1927 he elected President of the London Confere The local Ministerial Association, the P bytery and the Conference were alw inspired by his creative spirit. The fun service was conducted by Rev. G. W. G assisted by Rev. C. R. Durrant, in Lond Interment was at St. Thomas Cemetery April 4th.

Mrs. George Bremner

In the sudden passing of Mrs. G. Brem at Kirkland District Hospital, Ontario, March 6, 1953, the community, and a of personal friends, and in particular West End United Church, lost a ch spirit, a kindly helper in time of need, one who ever upheld the highest pattern Christian living. She was the only daug of Mr. and Mrs. William Montgomery Alice township. As early as 1905, while in her late teens, she was appointed first organist of the Presbyterian Church Haileybury. In 1908 she was married George A. Bremner, and five years later moved to Cochrane, where they contin to reside until 1924, when they moved the Castle-Trethewey mine in Gowgar and in 1931 they came to North Bay, four years later to Kirkland Lake. With g consistency and consecration, she served Church at each place, being active in work of the choir, the Sunday Schools, the various organizations. In the outreach her life she exemplified to the full the s of the north. In particular, at the incep of our Church at West End, then known Chaput - Hughes, in a rather discoura situation, she was an outstanding leade a small but gallant group who believe was the Father's good pleasure to give t the Kingdom. Here she imparted courage strength to every organization, at the s time being both organist and choir lea She is survived by her husband and daughters, Dorothy (Mrs. J. O. Armit and Mona (Mrs. James K. Little), and grandchildren, Walter Bremner and Patt Mona Gail Little.

Rev. Andrew Russell

Rev. Andrew Russell, for 25 year member of the Presbytery of Ottawa and honoured minister of our Church, part larly in the rural districts of the west, on February 13th, 1953, after an illnes about a month, at the home of his daug at Bradwell, Sask. The aged minister been in fair health for one of his age about the month before, when he suffere stroke and from this failed to rally. was in his 94th year.

The late Mr. Russell was born at Bri Que., the son of the late Andrew Ru and Alice MacNamara. He received his e education in the schools there, comple his matriculation through the services private tutor. For several years he ta school in the Bristol district; then felt ca into the ministry of the Presbyterian Chu In preparation for this, he took a co leading to a B.A. degree at McGill Uni sity, Montreal, in 1891, graduated from Presbyterian Theological College in M and following a post-graduate course a B.D. degree in Princeton University. was married in 1894 to the former J Young of Bristol, who predeceased him 1948.

He began his ministry in Ontario Lunenburg and Chesterville; then dec to continue his work in the west. Chur he served there were Lauder, Man., Ha Nokomis, Frobisher, Manor in Saskatche and Wainwright in Alberta.

About the age of 70 he retired from active work, and returned to his home vil of Bristol to live, where he dwelt in his house for 20 years. After the death of wife he returned west to reside with daughter, Mrs. Charles C. Robertson, whom he lived till the time of his de Also surviving him is one son, David Rus Professor of Education, University of C fornia, Berkeley, Cal., and five grandchild

Mr. Russell will be remembered on fields for his strongly intellectual and itual preaching. During his 20 years retirement in Bristol he continued to pr in many places needing supply, and most acceptable to the places he visited loved his work, used often to say tha loved to preach the good news of salva through Jesus Christ.

His body was brought to Bristol. funeral service was conducted by one had been a friend of the family for 20 y while he lived at Bristol, who spoke in terms of his sterling qualities. Assistin the service was Rev. E. I. Cavendar, p of the Church. Interment was made Norway Bay cemetery in the beau family plot beside the Ottawa river.

ev. George Albert Cruse

charge of Englehart, Ontario, and the tery of Temiskaming,' lost a most l and effective minister in the sudden g of the Rev. G. A. Cruse, B.D., on ber 27, 1952.

Cruse was born in London, England, ber, 1883, and became a probationer e Methodist ministry at Toronto in entering Victoria University in 1914. ollowing year he enlisted in World , and served overseas for the duration. s return to Canada he continued his course, graduating in 1921, and ordained the same year. Subsequently ved at Hillside, Hawkestone, Hillsdale, ng, New Lowell, and Kilsyth, coming glehart in 1949. On all these charges, l as in the Courts of the Church, he with great acceptance, and was beloved by all. In manner he was and unassuming, always cheery and to believe the best. He was a forceful nvincing preacher, a good pastor, and ng servant of every worthy community . During the latter years he tenderly for his invalid wife, without diminish- loyal service to the charge. She and aughter Mary (Mrs. A. Barfoot), as s three sisters, two in England, Ethel aisy, and Kitty of Toronto, survive.

funeral service was held in Englehart Church. Rev. T. V. Hart, Chairman niskaming Presbytery, was in charge, d by Rev. A. D. Denholm, Secretary, ne Rev. J. A. Lyttle, D.D., gave the s. On the Sunday following, as a mark p respect, the ministers of the Ang- Presbyterian and Baptist Churches, withdrawn their services, conducted norial Service in the United Church.

Mr. M. Burton Hugill

March 8th, 1953, in his eighty-ninth occurred the death of M. Burton , for many years an active layman of ethodist Church and, after Union, of nited Church of Canada.

Hugill was a native of Oxford County, he taught school for twenty-five years, ing seven years at Folden's, where he is wife, Florence Wilson, and sixteen as Principal of Mt. Elgin Public (1891-1906).

his activities at Mt. Elgin not only as master but also as a worker in the y School, an officer in the C.O.F. and .C. fraternal societies, township aud- tc., Mr. Hugill so identified himself he community that in the half-century he left, the friendship of a whole tion of those who passed through his has remained close and strong.

moved to Toronto in 1906 to make accessible to his growing family the ages of higher education. There he responsible positions successively in Miller Cartage Co., The Port Credit Co., and The Ontario Hydro Electric Commission.

Toronto, Mr. Hugill became a member hurst St. Methodist Church and served Board of Stewards through the period Church Union was being negotiated. as actively concerned in the steps by Bathurst St. Church received a large ion of members who favoured Union St. Paul's Presbyterian Church led by M. Macdonald, who became minister hurst St. Church at that time. Though apped by deafness in later years, Mr. remained a staunch churchman to st.

is survived by his wife, three sons and ghter: Mrs. A. E. Pidgeon and Dr. W. gill, both of Toronto, Professor W. M. of Winnipeg, and Mr. Howard R. of Walkerville.

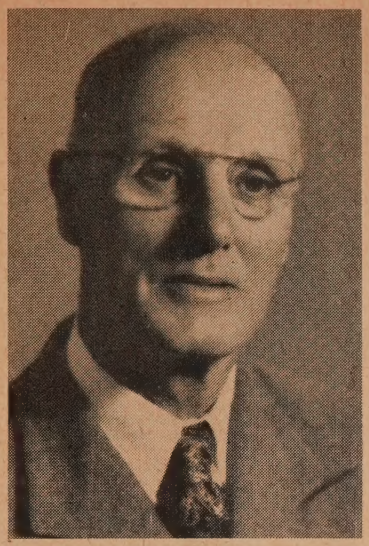
Mr. Frank S. Beckwith

Frank S. Beckwith, deeply loved nd of Elizabeth Wilson and father of Patricia and Alan, passed away at o, while on a week-end vacation with fe, on Sunday, Feb. 22nd, 1953.

Beckwith was born in Colchester, nd, October 1885. He was trained in n in the building profession, came to a in 1910, and two years later was ed "building boys" as a pioneer Boys' Y.M.C.A. Secretary.

e he was discovered by a Central missionary, while on furlough, and ed to accept an offered appointment e Board of Foreign Missions.

and Mrs. Beckwith went to India in and were warmly welcomed by the



The late Mr. Frank Beckwith.

Mission. The appointment of an "Architect and Builder" Missionary was an innovation. Previously, Evangelistic, Educational and Medical Missionaries had to spend time supervising, as best they could, the erection of new buildings and repairs of old ones. This important branch of the Mission's work was gladly surrendered to Mr. Beckwith, who was well equipped for the task.

For a little over thirty years he planned and built as required throughout the C.I. Mission field, houses, hostels, schools, dispensaries, hospitals, Churches, workshops, which stand today as permanent monuments to his skill and memory.

During a period of financial depression, when the Mission's building programme had to be curtailed, Mr. Beckwith was kept busier than ever, if that were possible, constructing important public buildings at the urgent request of British and Indian States Government officials. These commissions were fine tributes to Mr. Beckwith's reputation as a talented and dependable builder and reflected credit on the Mission of which he was a member.

Mr. Beckwith enjoyed a well - deserved popularity, whether as a guest in the palace of a Maharaja or in the homes of the poor. His happy disposition, gentleness, kindness and versatility won for him the respect and esteem of all with whom he came in contact. The Hindu, Muslim, Parsee knew him to be a Christian and respected him.

As an experienced Y.M.C.A. Boys' Secretary in Canada, Mr. Beckwith carried to India his concern for the best interests of Indian boys and took full advantage of the opportunity to train many of them as brick-makers, masons, carpenters, etc. At the same time he never neglected to instill by precept and example those Christian principles that would help them to be trustworthy and honourable workmen. Perhaps this character - building was his greatest contribution to India.

For a while Mr. Beckwith served as Principal of the Rasalpura Vocational School for Boys, and at the same time was missionary-in-charge of the Evangelistic work in the Mhow District. He also did his bit of war work, and held the rank of "Captain" in the army. He was a member of the Masonic Lodge and of the Rotary Club in Indore, C.I. In Canada he retained membership in the I.O.O.F. of Schreiber.

Mr. Beckwith finally left India in 1952 for furlough, with a pressing invitation from Mission Council to return. He felt that the time for retiral had come. Though he felt unable to serve another term of years in India, he gladly responded to the request of the Woman's Missionary Society to spend one year in Trinidad to build an urgently-needed school, which was under construction when an attack of coronary thrombosis terminated his full and happy life of missionary service.

The body was brought to Canada and interment took place on March 3rd in Colchester Cemetery, after service in the Harrow United Church, conducted by the Rev. A. J. Smale of Westminster Church, Windsor, where Mr. Beckwith was registered as an elder since 1929.

Beside his wife and family, he leaves three sisters, two brothers, and a host of friends in Canada and in India, who mourn his passing, but who can rejoice in their memory of so good a man, and do extend sincere sympathy to his family. F. J. A.

Mrs. A. E. Archer

On September 4th, 1952, there passed away in Lamont, Alberta, one of the valiant workers of the Church, Mrs. A. E. Archer. She will always be associated in our minds with the work of her late husband, Dr. Archer of Lamont, and the hospital which now bears his name, The Archer Memorial Hospital. When Dr. Archer came to Star, Alberta, in 1903 as a young medical graduate with an interest in missions, he returned to Manitoba the following year for his bride, then Miss Jessie Walker Valens, a graduate (1904) in nursing from the Hamilton General Hospital. Together they served the large number of middle European peoples who had settled in central and eastern Alberta. At first the nearest hospital was nearly fifty miles away at Edmonton, but finally under their leadership the Lamont Hospital was opened in 1912. For some years Mrs. Archer served as anaesthetist, having had special training in this field.

Mrs. Archer was always active in the work of her Church. She was one of the district organizers of the W.M.S. when the Vermilion district was formed under the Methodist Church. She served her local W.M.S. as President for three terms, and was equally active in the W.A. On the death of Dr. Archer in 1949 she was elected to the Session of the Lamont Church to fill the vacancy. She continued as a valued and active elder until her death.

She will long be remembered for her engaging personal qualities, warm human sympathy, and saving sense of humour. Her home was a haven for lonely student nurses and travelling missionaries for whom "Lamont" and the "Archers" were synonymous. The funeral was attended by a great circle of friends, many of whom were the new Canadians among whom she had lived and worked for more than forty-eight years.

J. E. N.

Mrs. Wilfred G. Aldridge

Mrs. (Rev.) Wilfred G. Aldridge, nee Lily Jane Lightle, formerly of Port Hope, Ont., entered into her eternal rest, Monday, March 2nd, 1953, Orange Park, Florida, U.S.A. Interment Prospect Park Cemetery, Toronto, Ont., Friday, March 6th, 1953.

The funeral service was held in Toronto and was conducted by her brother-in-law, Rev. C. S. Applegath of Ashland, Ohio, assisted by her son-in-law, Rev. John Olds (daughter Gwen). A tribute to the Christian life of Mrs. Aldridge was given by Rev. Denzil G. Ridout, who spoke of her life of true Christian service from the time she was actively engaged in Young People's work in Port Hope, and in the past 23 years as the devoted wife of Rev. Wilfred Aldridge. The message in the service held at Orange Park was given by another son-in-law, Rev. Bascomb Carlton of Tampa, Florida, (daughter Violet).

Rev. J. L. King

Rev. James Little King died at his home in Enderby, B.C., on December 17, 1952. Funeral services, under Kamloops-Okanagan Presbytery auspices, were conducted by Rev. Gilbert Johnson, and Dr. F. E. Runnalls, who paid a fitting tribute to the life and work of Mr. King.

Born at Rathfriland, County Down, Ireland, of Scottish Covenanter stock, March 1, 1865, his thoughts were early turned to the Christian ministry. After public and high school education, he taught school for a time, then attended the Royal University and Assembly College in Belfast. As student assistant he served various Churches in Dublin and Belfast. On July 13, 1894, he was married at Galashiels, Scotland, to Miss Martha Elizabeth Lees. Influenced by Dr. James Robertson, Mr. King came to Canada in 1899, and, taking his final year in Theology at Manitoba College, graduated in September, 1901, was ordained on the 15th of October by the Superior Presbytery, and inducted into the charge of West Fort William. Other Manitoba pastorates were Rapid City beginning 1903, Silver Creek and Miniska 1906, Roblin 1909, Glenboro 1912, Reston 1918, Roblin 1922-23. Each of the last three was a union charge, and in each case Mr. King was the first minister of the union charge. He served as Clerk of Presbytery, and was Moderator of Dauphin Presbytery 1909-10.

Owing to his wife's failing health, Mr. King came west to British Columbia, and served first at Chase 1923, then at Enderby 1925, Ashcroft 1929, Oyama 1932 till 1935, when he retired. In February, 1935, Mrs. King died at Enderby, where they had made their home, and which Mr. King supplied from 1940-41. On April 20, 1939, Mr. King married Miss Margaret Smith of Regina. Besides his widow, he is survived by five daughters and one son. One son was killed at Vimy Ridge in 1917, and one was accidentally killed in Winnipeg.

Mr. King loved rural charges best, and is kindly remembered in all his pastorates. He was at his best in pastoral work. Dr. Runnalls described him as representing the plain living and high thinking of the old Presbyterian school, a friendly man, one well worth knowing. Now he rests from his labours. Servant of God, well done. J. G.

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Publishing House Notes

Ryerson Prize Novel

The Ryerson Press has announced its All-Canada Fiction Award for this year in favour of Mrs. Evelyn Richardson of Nova Scotia for her new book entitled **Desired Haven**, just now published by our House ($3.50). Mrs. Richardson will be remembered for her former book, **We Keep A Light**, the story of her life with her husband and family on a lighthouse island off the Atlantic coast. **Desired Haven** has also a Maritime setting. It is an enthralling book, excellently written — noteworthy for the magnificent courage both of the men in remarkable rescues at sea, and of the women in rising above disappointment and heartbreak and going steadily on with the day's work.

I recommend this novel for good reading by all members of anyone's family.

Desired Haven, $3.50.

The Book Steward.

Births

BROWN—To Rev. and Mrs. J. A. Brown, Milestone, Sask., twin sons, Timothy Edred and Kimberley Dulmage, Regina General Hospital, April 2, 1953.

MORDEN — Rev. and Mrs. Elwood B. Morden (formerly Olive Riddolls), R.R. 1, Vineland, Ontario, are happy to announce the birth of twin daughters, Sheila Anne Marie and Sandra Eleanor Grace, on April 8, 1953.

SMITH — To Rev. and Mrs. Philip M. Smith of Moorefield, Ontario, a daughter, Debora Lee, in Listowel Memorial Hospital, Wednesday, April 22nd, 1953. A sister for Janice Marilyn.

Ministers' Wives' Association

The Toronto Ministers' Wives' Association will meet in Trinity United Church on Thursday, May 28th, at 3 p.m., with out-of-town ministers' wives, missionaries, and lady delegates to Conference as guests.

Mrs. C. W. DeWitt Cosens, *President.*
Mrs. J. Campbell McLean, *Corr. Secretary.*

Conference Dates

British Columbia — May 13-19. Canadian Memorial Church, Vancouver, B.C.
Toronto — Monday, May 25-29, Trinity United Church.
Bay of Quinte—May 26-29, King Street United Church, Oshawa, Ont.
Saskatchewan — May 26-Sunday night, May 31, Third Avenue Church, Saskatoon, Sask.
London — June 2-5, Chalmers United Church, Woodstock, Ont.
Manitoba—June 2-5, St. Stephen's-Broadway United Church, Winnipeg, Man.
Hamilton — June 3 at 10 a.m., June 5, McMaster University and Westdale United Church.
Newfoundland—June 4-9, Wesley Church, St. John's, Nfld.
Alberta — June 8-11, Robertson United Church, Edmonton, Alta.
Montreal and Ottawa — June 8-11, Westmount Park-Emmanuel United Church.
Maritimes—June 9, Mount Allison, Sackville, N.B.

Pulpit Vacancies

The two charge appointment of Drumbo and Richwood, Oxford County, will be vacant June 30th. Interested ministers communicate with R. C. Cowan, Drumbo, Ont.

Campbell River United Church requires a minister commencing July 1, 1953. Ministers interested please write Dr. W. E. Marshall, Box 259, Campbell River, Vancouver Island, B.C.

The Hepworth-Shallow Lake Pastoral Charge will be vacant July 1st. Interested ministers apply to Dr. P. V. Helliwell, Hepworth, Ont.

The Allenford and Park Head United Churches desire minister July 1st. Interested ministers apply to James Matches, Shallow Lake, R.R. 1, Ont.

Nobel (three point) charge will be vacant June 30, 1953. Interested ministers please communicate with Mr. Slim Colberg, Secretary of Pastoral Relations Committee, R.R. 1, Nobel, Ont.

The Pastoral Charge of Yarker United Church, Belleville Presbytery, will be vacant June 30, 1953. Interested ministers please contact K. H. Freeman, Yarker, Ont.

The three point Matilda Pastoral Charge in Dundas-Grenville Presbytery will be vacant June 30, 1953. Ministers interested please communicate with Stanley Waddell, Dixon's Corners, Ont.

The Sarnia Suburban two-point charge will be vacant July 1st, 1953. Interested ministers please write Mrs. Allan Clarkson, 1435 Colborne Road, Sarnia, Ontario.

The pastoral charge of Nipigon - Red Rock-Cameron Falls, Superior Presbytery, is issuing its first call for June 30th, 1953. Interested ministers please write W. C. McLellan, Box 180, Red Rock, Ontario.

The United Church pastoral two-point charge, Lakefield, will be vacant June 1st, 1953. Interested ministers please write Charles Hunter, Lakefield, Ontario.

Coaldale United Pastoral Charge, Lethbridge Presbytery, will be vacant June 30th, 1953. Interested ministers please write C. A. Shrumm, Box 28, Coaldale, Alberta.

The pastoral charge of St. Paul's United Church, Cornwall, Ontario, will be vacant June 30th, 1953. Ministers interested please write Mr. R. A. Dauncey, 342 Sydney St., Cornwall, Ontario.

Levack three-point charge, Sudbury Presbytery, vacant June 30th. Ministers interested write M. R. Fraser, Levack, Ont.

The pastoral charge of Wyevale, Waverley, Simcoe Presbytery, will be vacant June 30th, 1953. Interested ministers please write Elmer W. French, Waverley, Ont.

Sidney (Ont.) pastoral charge, Belleville Presbytery, will be vacant May 1st. Interested ministers please write Carmen Grills, R.R. 5, Belleville, Ont.

The pastoral charge at Miami, Manitoba, will be vacant June 30, 1953. Two preaching stations. Interested ministers please write George Congdon, Miami, Manitoba.

Minister for Mersea four-point charge in Essex Presbytery. Apply to Mr. Eric Ford, Blytheswood, Ont.

The Dorchester - Crumlin charge, London Conference, Middlesex Presbytery, becomes vacant June, 1954. Interested ministers contact Cecil Leitch, Thorndale, Ont.

Easter Services

Ottawa held Holy Week services which were marked by large and interested congregations, with great preaching. Rev. John Short, D.D., of St. George's United Church, Toronto, was guest preacher at the services of the United Church Ministerial Association in Chalmers Church, which marked its 32nd year without a break. "Show us the Father," was the theme of his opening sermon, followed by "When Faith is Challenged," "Walking in His Name," and the closing sermon on "God's Love to the Uttermost."

Rev. Hugh M. Rae, D.D., association president, was chairman at the opening service, followed by Rev. John Macaskill, presbytery chairman, and Rev. John L. H. Shearman, secretary. A capacity congregation attended the closing service with Rev. A. Leonard Griffith in charge, and Rev. R. W. Anglin, assisting when the Sacrament of the Lord's Supper was observed.

A meditation on the Seven Last Words from the Cross on Good Friday afternoon from 2 to 5, was impressive. Rev. R. R. MacGregor, North Gower; Rev. W. G. Dickson, Osgoode; Rev. K. H. Woodwark, Woodroffe-Ottawa West; Rev. C. R. Wood, Vankleek Hill; Rev. R. W. Anglin, Chalmers; Rev. I. R. Edwards, R.C.N. Chaplain; and Rev. H. M. Rae, D.D., took part. The Chalmers Choir, under the direction of Wm. France, Mus.B., F.C.C.O., was in charge of the service of praise.

Special services were held in the West End United Churches, Britannia, Woodroffe-Ottawa West, Westboro and Parkdale joining. Rev. H. M. Servage, Kingston; Rev. D. H. Woodhouse, Arnprior; and Rev. C. G. Ward, Renfrew; were guest speakers. 400 participated in Holy Communion in Parkdale Church. Rev. F. R. Harback preached on the Good Friday morning service, and a large congregation saw the film "The Pilgrimage Play" at the closing service Friday night in Westboro United Church.

J.R.M.

Idea Presented

St. Andrew's Church, Mo Jaw, Sask., Rev. A. W. Mar minister, at the regular Febru meeting of the Session decided place the facilities of the Chu at the disposal of any members the congregation wishing to m a monetary contribution in aid those who had suffered from recent disastrous floods in Netherlands and Great Britain

The idea was presented to congregation at the Sunday vices on February 15th and response was most gratifying. optimistic private objective of thousand dollars had been te tively set. Private contributi from individual members of congregation amounted to $837. donations from groups were follows: Woman's Associat $100, Club Sixteen $25, Mary S sor Evening Auxiliary $25, the children of the Junior Sun School and Explorer Group ra ing in ages from 9 to 12 ye donated half the proceeds reali from a variety concert which t presented under the direction Miss Ithel Bain on March 2 which amounted to $21.68, bri ing the total over the top $1,009.05.

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in writing, enclosing references, to pal, Box 675, Whitby, Ontario.

HELP WANTED

PROFESSIONAL Woman Assistant needed in growing congregation in Portage la Prairie United Church by June 15th. Please contact Dr. M. G. Elliott, Secretary assistance to Minister Committee, Anderson Bldg., Portage la Prairie, Man.

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TRINITY United Church, Smith's Falls, Ontario, requires Organist and Choir Master by September 1st, 1953. Male or female. Three manual Organ. Apply, with qualifications, experience and salary expected to Mr. A. L. Lang, Chairman of Music Committee, 67 Elmsley St. N., Smith's Falls, Ont.

ORGANIST — Choir Director, for United Church. State experience and salary. Excellent opportunities for instrumental and vocal teaching. Write Mrs. Geo. Dodds, 30 Forrest Ave., Port Colborne, Ont.

ORGANIST and Choir Leader wanted for St. Matthew's United Church, Halifax. Please address applications to St. Matthew's United Church, c/o P.O. Box 324, Halifax, N.S.

ORGANIST - CHOIR LEADER, male preferred, capable of training and leading senior and junior choirs, regular services. Good remuneration. Send application and references to Music Committee, Norfolk St. United Church, Guelph, Ontario.

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STAMMERING

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TOURIST ACCOMMODATION

CHILDREN'S Camp — near Campbellford, July and August. Vacation Bible School programme. Furnished cottages to rent. Write for folder to C. M. Bongard, Curve Lake, Ont. After June 15th, Crow River Camp, R.R. 1, Bonarlaw, Ont.

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Communion For Shut-Ins

Central Church, Stratford, Ont., Rev. U. Laite, D.D., minister, broadcast Communion Service on Palm Sunday in order that shut-ins might participate. The elders had co-operated and delivered the elements with copies of the "Order for the Celebration of Holy Communion" and a copy of The Order of Service to twenty-eight homes. More than sixty participated in the service, each home setting up an altar. The minister, speaking from Central Church, stressed the importance of this sharing and said that he wanted those in the homes to feel they were still a part of the Church to which they had given faithful service; that they were continuing in that worship and service during the day of Holy Communion. Later in the day the elders called again and received words of appreciation for the service.

The Florence (Ont.) Charge, Rev. W. S. Miner, minister, for the second year produced a religious play at Eastertime. "Simon the Leper" by Dorothy Clark Wilson was the play chosen this year, directed by the minister and Mrs. J. Blackie. It was presented at Shetland, Bothwell, Florence and Cairo during the Easter season as part of the Church service. Music supplied between episodes gave a setting to the drama.

Grand Prairie's five C.G.I.T. groups joined in an Easter Retreat on Good Friday. Senior girls spent Thursday night together, and had breakfast at the Sunday School Building. All went to Good Friday morning services in uniform. Following lunch together, discussion groups were formed. Recorded religious music and a Meditation on the Seven Words of the Cross followed.

Correction

We regret that a mistake occurred in a caption on page 3 in the issue of May 1st. Picture at top right is of the RCAF Station at Saskatoon during a Preaching Mission. F/L. D. Carlson, Chaplain (P.), is shown reading the Lesson, and F/L. E. Martin, RCAF Station, Gimli, the Mission preacher, is at his left.

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June 3 - 5
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Woodstock
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HAMILTON
June 3 - 5
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TORONTO
May 25 - 29
Trinity United Church
Toronto
Representative—Mr. J. Thomas Body

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Oshawa
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Montreal
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Mount Allison University
Sackville, N.B.
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